

Vol. 53 No.7

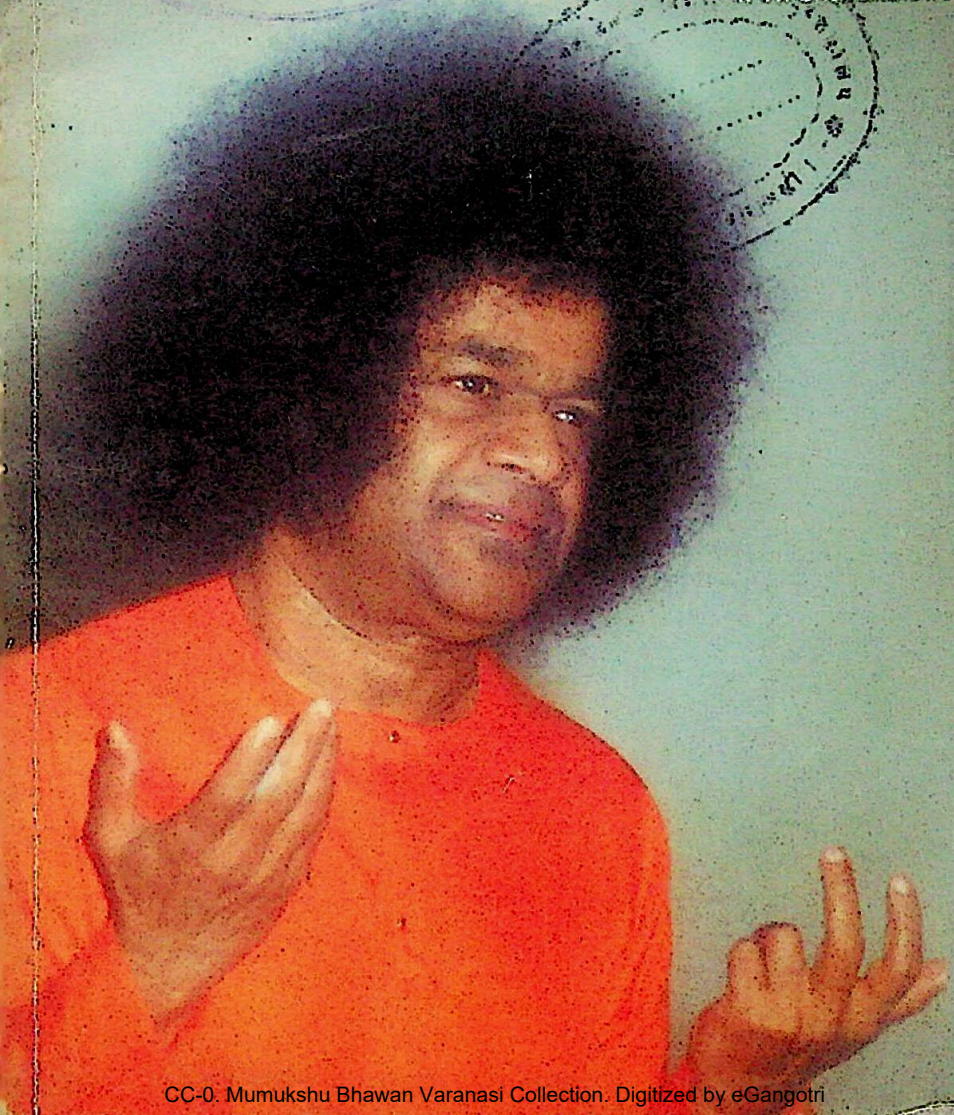
November 15, 2006

Rs. 20/-

- Life
- Literature
- Culture

Bhavan's Journal

www.bhavans.info



Don't think long

"Where to stay in Guruvayoor?"

"How to perform the offerings?"

"Don't be tired of the customs and regulations"



WE ARE HERE WELCOMING YOU
WITH A BROAD MIND
VEERAMANI TOURIST HOME

East Nada, Inner Ring Road,
Guruvayoor
Ph : 0487 2555462, 9846161422

We feel it as our privillage to serve the devotees of Sri Guruvayurappan.

Our tourist home is close to the temple tank on the east side

TO ALL THOSE WHO STAY WITH US

- We show elephant's fort free - All the elephents of temple - The lovely scene of their living
- We provide with Kalabham prasadam free.
- We assist them if they need for the offerings - Thulabharam, Annaprasanam (Choroonu), Archanas



*One may have a home!
But a home at holy Guruvayoor
Defenitely - the right treasure of life time*

VEERAMANI APARTMENT DIVISION

INNER RING ROAD, GURUVAYOOR
PH : 0487 2555462. MOB : 09846161422
E-mail : info@veeramani.com, veeraman@sancharnet.in



आ नी भद्राः क्रतवो यन्तु विश्वतः ।

aa no bhadraah kratavo yantu vishvatah

Let noble thoughts come to us from every side -Rigveda, 1-89-1



Holy and Wise

प्रभो शूलपायो विभो विश्वनाथः ।

महादेव शंभो महेश त्रिनेत्रः ॥

शिवाकान्त शान्त स्मरारे पुरारे ।

त्वदन्यो वरेण्यो न मान्यो न गण्यः ॥

*Prabhoo shooolapaane vibhoo vishwanaatha
Mahaadeva Shambhoo Mahesha trinetra
Shivaakaanta shaanta smaraare puraare
Tvadanyo varenyo na maanyo na ganyah*

O Lord, Wielder of the Trident, O All-pervading One, the Lord of Universe, the Great God, the Auspicious One, the Great Ruler, the three-eyed One, Lord Shiva, the peaceful One, the destroyer of Cupid and Pura, there is none else than You worthy of honour and worship.

(Tripuri Pournima falls on Sunday, November 5, 2006).

Books on Yoga, Philosophy and Religion
Swami Sivananda

ES 53	HEALTH AND HAPPINESS - A surpassingly excellent book that abounds in practical wisdom, thereby providing the key to radiant health and lasting happiness.	Rs. 70/-
ES 66	INSPIRING SONGS AND KIRTANS - Sankirtan is the easiest, surest, quickest and safest path to attain God-realisation. Every song, in this book has Names of the Lord attached to it and hence the mere singing of them will form a kind of Sadhana. Experiential wisdom in delectable songs.	Rs. 50/-
ES 67	INSPIRING STORIES - A valuable work in story form on Right Conduct, Philosophic thinking, Human Psychology and Spiritual Life.	Rs. 85/-
ES 14	IN THE HOURS OF COMMUNION - "Prayer is the key of morning and bolt of evening": In these words, the author sums up the entire significance of what may be the appropriately called the spiritual Sadhana with universal scope.	Rs. 40/-
ES 69	JAPA YOGA - Perhaps the best text ever written on the practice of Japa (Mantra) Yoga. Truly an authoritative treatise on Mantra Sastra.	Rs. 55/-
ES 71	JIVANMUKTA GITA - This is the most comprehensive volume which uncover in simple language, all about the nature, characteristics and functions of the Jivanmukta.	Rs. 45/-
ES 74	JNANA YOGA - Jnana is the greatest purifier. There is no salvation without knowledge. Jnana destroys ignorance, sorrow and stops the wheel of births and deaths.	Rs. 55/-
ES 110	NARADA BHAKTI SUTRAS - An exemplary work that traces the birth, growth, development and expression of Bhakti in a lucid and simple manner. A valuable commentary to the pithy aphorisms.	Rs. 50/-
ES 304	PRACTICE OF AYURVEDA - Ayurveda is a science of life. It shows the way to remove diseases, to keep up sound health and attain longevity.	Rs. 95/-
ES 111	PARABLES OF SIVANANDA - Subtle spiritual truths conveyed through the potent method of instruction-parable-by the inimitable and facile pen of Swami Sivananda.	Rs. 65/-
ES 297	PHILOSOPHY OF DREAMS - Profound wisdom comes through reflection on dreams. Every dream presentation has a meaning. Dreams reveal us that aspect of our nature, which transcends rational knowledge.	Rs. 30/-
ES 116	THE PHILOSOPHY AND SIGNIFICANCE OF IDOL WORSHIP - A text book by Swami Sivananda depicting the different forms of idol worship.	Rs. 10/-
ES 294	PHILOSOPHY OF YOGA IN POEMS - This book contains the quintessence of all books of Sivananda in prose-poems.	Rs. 25/-
ES 117	PRACTICAL LESSONS IN YOGA - An easy handbook covering varied sides of practice for beginners.	Rs. 60/-
ES 119	PRACTICE OF KARMA YOGA - A masterly exposition of the subject in a lucid style, a sure guide to those of an active temperament.	Rs. 80/-
ES 300	PRACTICE OF BHAKTI YOGA - All pages of this book ring with the sublime note that the dire need of the hour is love, and love alone, which can cure all ills and bestow true joy and happiness.	Rs. 90/-
ES 290	PRACTICE OF NATURE CURE - Nature Cure is considered to be the best kind of treatment. It is nature only that heals all diseases. Nature Cure is scientific, economical and most beneficial to suffering humanity.	Rs. 120/-
ES 296	PRACTICE OF VEDANTA - The abstruse philosophical ideas of Vedanta are explained with similes, stories and analogs to make the subject very clear and interesting.	Rs. 60/-
ES 121	PRACTICE OF YOGA - A general introduction to the foundations of Yoga in their physical, ethical and spiritual aspects.	Rs. 95/-
ES 120	PRECEPTS FOR PRACTICE - The book contains priceless precepts for practice. A page from this book cannot go without seriously benefiting its reader. These precepts will illumine many a soul that seeks light.	Rs. 55/-
ES 124	THE PRINCIPAL UPANISHADS - Isa, Kena, Katha, Prasna, Mundaka, Mandukya, Taittiriya, Aitareya and Svetasvatara Upanishads with Sanskrit text, translation, important notes and exhaustive commentary.	Rs. 150/-

50% Advance with orders/Packing and Postage extra/ Catalogue Free

THE DIVINE LIFE SOCIETY

SIVANANDA PUBLICATION LEAGUE

P. O. SHIVANANDANAGAR-249 192

DT. TEHRI-GARHWAL, UTTARANCHAL, INDIA.

e-mail : managerspl@hotmail.com,

Website : www.dlshq.org Phone : 0135 - 2434780/ 2431190

8 November 15, 2006

In this Issue...

- ◆ Holy and Wise 1
- ◆ Letter from the President 5
- ATTITUDE: A Smile Draws, A Frown Repels
- ◆ Flashback 8
- ◆ H. N. Dastur is New Executive Secretary 10
- ◆ Veda Vyasa and Socrates 13
- P. Kondaramayya
- ◆ Shri Satya Sai Baba: Story of Miracles 21
- Ram Chugani
- ◆ Poetic Petals Offered at His Divine feet 28
- Shirin Nariman Chaina
- ◆ Jawaharlal Nehru: 29
- The Man the Entire Country Fell in Love With
- P. N. Santhanagopal
- ◆ Motilal Nehru: Prince Among patriots 35
- R. K. Bhatnagar
- ◆ Divine Minstrel of love and light 39
- Shankar Bandopadhyay
- ◆ World Today: IV Towards Peace and Order 45
- P. N. Murthy
- ◆ Ayyappa Panikkar: First Modernist Malayalam Poet 49
- V. Krishnamoorthy
- ◆ The Man Who Wouldn't Die 52
- B. M. Hegde
- ◆ Sunshine: Big Blessing and Deadly Threat 57
- Edwin Flatto
- ◆ Need to Change Educational System 60
- Mano Kant Upadhyay
- ◆ Quality in Higher Education 63
- Devender Kawday and Dini Menon
- ◆ Purity of Heart 67
- Svami Sudarshananda

◆ By Bhagawan's Grace — <i>M. R. Venkatraman</i>	71
◆ Responsible Actions — <i>Vispi Jokhi</i>	78
◆ Shraddhanjali	81
◆ <i>Swadhyaya</i> Valmiki Ramayana	84
◆ Dr. V. Gauri Shankar: A Tribute — <i>S. T. V. Raghavan</i>	86
◆ Historical Humour — <i>Bobby Srinivas</i>	89
◆ On the Nature of love — <i>Malika Ravindranath</i>	92
◆ Earnestness in the Path of Immortality — <i>L. R. Sabharwal</i>	95
◆ Effective Listening — <i>N. Kamaraja Pantulu and N. Satyanarayana Raju</i>	97
◆ <i>Bhavan's Books for the Fortnight</i>	99
◆ Readers' Write	103
◆ <i>Women's Section</i> :Chetana	107
◆ <i>Children's Section</i> : Nandana	112
◆ Bhavan's News	118

Our Cover

Sri Satya Sai Baba

Editorial and Administrative Office

Bharatiya Vidya Bhavan,

Kulapati K.M. Munshi Marg, Chowpatty, Mumbai-400 007.

Phones 2363 1261/2363 4462. Fax: 022-2363 0058

E-mail: brbhavan@bom7.vsnl.net.in or pvsankarankutty@vsnl.net

website : www. bhavans.info



Letter from the President

ATTITUDE

A Smile Draws, A Frown Repels

When a child smiles, it is an indication of its sense of happiness. When it frowns, it is an indication of its unhappiness. All of us have noticed this very simple fact. As the child matures, it develops attitudes. Its behavior reveals the fact whether it is acquiring positive or negative attitudes which will eventually govern and control its development into a mature, responsible, productive, successful individual.

When a child grows in a positive environment, its natural disposition to be cheerful and happy and content,

blossoms forth. When its growth is affected by a negative environment, its growth is warped. It is the environment that shapes the kind of attitude it develops.

As we grow, we acquire three basic types of attitudes – attitudes we have about ourselves, attitudes we have towards others and the objects around us and attitudes we have towards life itself.

An example of a negative attitude about us is having low self-esteem or low self-confidence.

An example of a negative attitude about others is a feeling

of ill will towards another person, or being mistrustful of others.

An example of a negative attitude towards life is being pessimistic that things will never turn out well.

The good news however is that if we can change any negative attitude into positive, life tends to quickly respond. It must also be noted that while positive attitudes attract positive results, negative attitudes positively attract negative results!

In addition to having the right attitudes towards others and life around us, it is always best to have an overall positive attitude. Only an overall positive attitude has the power to attract good fortune from the world around us. It is this attitude that can help us to brace ourselves when difficult circumstances come our way and help us not to get overwrought by them, and maintain a positive calm. It is this attitude that will see that life can suddenly reverse and

cancel a problem or otherwise bring about sudden instances of good fortune.

Let me conclude with a very beautiful poem by Lao Tzu:

Men are born soft and supple

Dead, they are stiff and hard,

Plants are born tender and pliant

Dead, they are brittle and dry,

Thus whoever is stiff and inflexible

Is a disciple of death.

Whoever is soft and yielding

Is a disciple of life. The hard and stiff will be broken

The soft and supple will prevail.

May the New Year that has just dawned bring all of you cheer, happiness and prosperity, through your positive attitudes towards life.

Pravinchandra V. Gandhi

(Pravinchandra V. Gandhi)

Bharatiya Vidya Bhavan

November 1, 2006



Freedom from Skin Problems.





From the pages of **Bhavan's
Journal, October 7, 1956**

Sanatana Dharma

H. H. Late Chandrasekhara Bharati of Sringeri

A European gentleman, Mr. A., once came to see His Holiness. He seemed to have studied some popular books on the Vedanta philosophy and felt attracted by its teachings. He asked:

A: If you think that your system is an invaluable one and is bound to be useful to all mankind, does it not follow that you must be prepared to take in converts?

H.H.: Not necessarily. Conversion is possible or necessary only when the person who desires to be a convert does not already belong to that religion to which he desires to be converted.

A: How is that? Do you mean to say that no formal conversion is necessary as those who desire to be Hindus are already Hindus by virtue of that desire itself?

H.H.: No. I mean that all are Hindus irrespective of their desire to be called Hindus.

A.: How can that be?

H. H. Hinduism is the name which has now been given to our system but, its real name has always been Sanatana Dharma or the Eternal Law. It does not date from a particular point of line or begin from a particular founder. Being eternal, it is also universal. It knows no territorial jurisdiction. All beings born and to be born belong to it. They cannot escape this law, whether they concede its binding force or not. The eternal truth that fire burns does not depend for its validity upon our allegiance to it. If we accept that truth, so much the better for us. If we do not, so

much the worse for us. In either case, the law is there, immutable, universal and eternal.

Such is our Sanatana Dharma.

Greater son of a Great Father

Rashtrapati Babu Rajendra Prasad

Shri Jawaharlal Nehru, our Prime Minister, will be 67 years young on the 14th of this month. Under his leadership, India has attained a pre-eminent position in the counsels of the world.

It is difficult to recount all the services that he has rendered. You are all familiar with the many things with which he has been associated. I am sure I am not exaggerating when I say that when the time comes for writing the history of the period, his name will occupy a place and space which will be second, if even second, only to that of Mahatma Gandhi. That is a position of which any person can well be proud.

It was not without reason that Mahatma Gandhi named him as his successor. He could see the greatness in Nehru. He could see that if the work left unaccomplished by him was to be accomplished, the mantle must fall on Jawaharlal. He has established for himself the reputation of being one of the greatest statesmen of the world to international affairs he has raised the status of this new and young country to a position which perhaps other countries would have taken years and years to reach.

His reputation has been built up, not by taking to opportunism, not by advocating things which please everybody, but by sticking to a path and a programme which he has chalked out for this country in his own mind.

The programme is, from all points of view, the best that the country can adopt.

H. N. Dastur Is New Executive Secretary

Shri H. N. Dastur, Joint Executive Secretary, Director & Registrar, has taken over as the third Executive Secretary & Director General of Bharatiya Vidya Bhavan, by a unanimous decision of the Executive Committee of the Bhavan. Shri Dastur, who has been a close associate of the late Shri Ramakrishnan for over four decades, joined the Bhavan in May 1963, politely declining a lucrative job of a journalist in The Statesman, Calcutta (now Kolkata). Even earlier, as a student of Bhavan's College, he caught the eye of Kulapati Munshi and was attracted to the Bhavan's aims and values.

Such has been his zeal and commitment to the ideals and welfare of the Bhavan, that at a very young age he was appointed as No.2 Officer in the Bhavan's administration as long ago as in

1972. He was of invaluable assistance to Shri Ramakrishnan in all Bhavan's efforts in achieving a phenomenal growth over the past forty years.

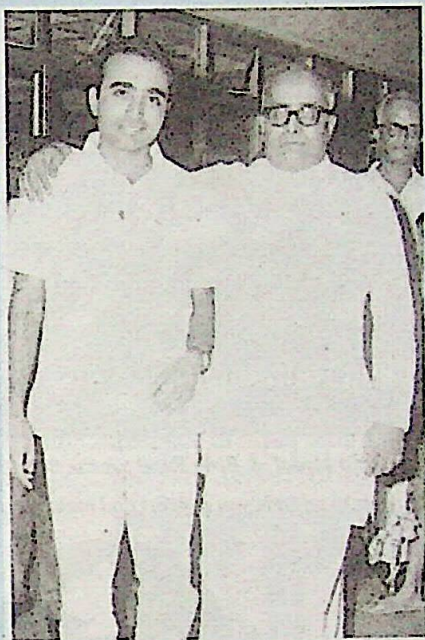
Shri Dastur's commitment to Bhavan has been so total that over the years he has turned



H. N. Dastur, the New Executive Secretary

down many lucrative job offers, including that of the Editor of two leading dailies of Mumbai, Media Chief of the U.S. Consulate, General Manager of a group of newspapers then having five dailies, Marketing Manager of a Govt. of India's Corporation, etc.

When Shri Ramakrishnan passed away on February 14, 2003, Shri Dastur was seen by almost everybody as a natural successor to the office of Executive Secretary. However, Shri Dastur declined the office preferring to be a committed worker behind the scene. When the office became vacant earlier this

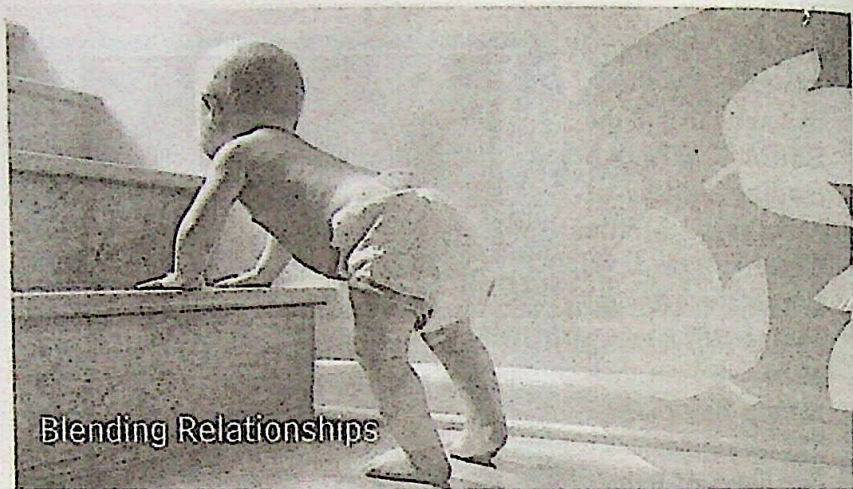


**Shri H. N. Dastur with
Shri S. Ramakrishnan(1972)**

year, Shri Dastur could not reject the offer. Besides, he felt he owed it to the Bhavan, and to his mentor, Shri Ramakrishnan, that his services have become even more essential for the institution in its hour of challenge.

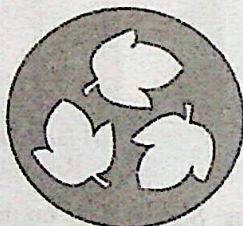
Bhavan's Journal and the worldwide family of Bhavan members and associates wish Shri Dastur all success in taking the ideals of Kulapati Munshi and those of the Bhavan to greater heights of service and glory.

—Editor



Blending Relationships

Birla Viscose, Birla Modal & Birla Excel are the finest Textile Fibres of Cellulosic origin used in fabrics & garments to provide you comfort and make you look good & feel great in timeless fashion.



Birla Cellulose

Fibres from Nature



Birla Cellulose

viscose

FEEL THE COMFORT.



Birla Cellulose

modal

LOOK GOOD. FEEL GREAT.



Birla Cellulose

excel

TIMELESS FASHION



Grasim Industries Limited :
 Staple Fibre Division, Nagda, M.P.
 Grasilex Division, Harihar, Karnataka
 Birla Cellulosic, Kharach, Gujarat
 Marketing Head Office, Mumbai

Visit us at: www.birlaviscose.com

Veda Vyasa and Socrates*

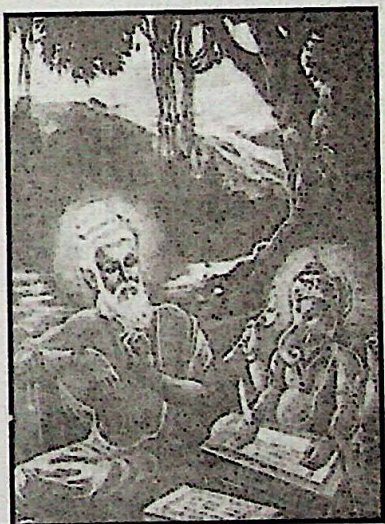
Justice P. Kodandaramayya

Socrates described four types of unjust societies: timocracy, oligarchy or plutocracy, democracy and tyranny or despotism, in ascending order from least unjust to the most unjust.

He described democracy as the third worst state, under which he was executed. He said: It will result into a debt for the nation, people borrow at high interest from the oligarchy, they will suffer bankruptcy. All people receive equal rights. They lack discipline. Politicians with no training will lead the public. They go on catering to the whims of the people. Like oligarchy, it lacks unity because people work

for selfish motives instead of for the good of the state.

However, we see, in the absence of other alternatives, we have to resort to democracy.



**First of a series of articles by the author, whose book on Mahabharata was a Bhavan's publication. This and other articles to follow, will form part of the second edition of the book.*

However, if the cardinal principles of virtue mentioned by Socrates are imbibed, democracy will be the happiest reign.

Socrates only mentioned moral philosophy, but not metaphysics. However, it must be said, he enunciated, the basic metaphysics necessary to make democracy well founded. He said, soul is divided into three parts, reason, emotion and desire; through reason one gets knowledge; through emotion success; and through desire one secures gain and satisfaction of flesh.

This is actually a statement of Trigunas – Sattwa, Rajas and Tamas. Reason, emotion and desire relate to goodness, darkness and ignorance, respectively, which are the well-known three gunas. He also said there are two degrees of knowledge and two degrees of belief.

He said, the highest knowledge is the knowledge of

goodness. The lower level of knowledge is lesser virtue such as, justice and beauty.

He also said, "truth comes from goodness itself". It is superior than justice. He mentioned that soul is indestructible and narrated the myth of Er, the story of the after life and illustrated the same with the cave allegory. Thus, he noticed the eternity of the soul, the concept of goodness

which is eternal, which also secures bliss to the humanity, and conceived four virtues of courage, wisdom, self-control and justice to make democracy successful.

Plato in his well-known work, 'The Republic', stated the principle enunciated by Socrates. He enunciated three basic principles for establishing an ideal state.

The first is dividing the society into three classes of citizens, rulers, auxiliaries, and craftsmen.



Socrates



Veda Vyasa

The second principle is citizens should practice the four cardinal principles of virtue – wisdom, courage, discipline and justice. The third principle is the ruler should be a philosopher.

It appears the principle of dividing society into three parts was not put in practice in any cities in Greece, but the idea behind the rule is that everyone must be prepared to sacrifice. The class system envisaged in this country also aimed at that. But, Maharsi said that system will be discarded, but everyone should follow in subsequent ages

nine common principles. We shall see the other three principles enunciated by Socrates were expounded in these epics.

Sage Valmiki gave eight characteristics of a sound and ripe intellect. They are:

- (i) the desire to hear;
- (ii) hearing;
- (iii) receptivity;
- (iv) retentive power;
- (v) reason,
- (vi) against proposition;
- (vii) faculty of apprehension;
- (viii) final realisation.

It includes knowledge, experience, and ability to act.

Scholars made further distinction between Prajna and Pratibha – intellect and light respectively. A man possessing Prajna becomes a scholar or a scientist. A man possessing Pratibha becomes a poet. The former is the maturity of the intellect. The latter is the blossoming of the heart.

About this concept, Sage Veda Vyasa said that *Jnanam tatwartha samabodh* – true knowledge is wisdom. Prajna

pratista bhutanam – wisdom is the refuge of creature. *Prajna nisreyasi loke* – wisdom is the greatest happiness in the world, *medhavi vrddhasevaya* – one becomes wise by serving elders.

Sage Valmiki gave different facets of courage. Dhrti is the Sanskrit word for courage. Sage Valmiki gave six facets for this. They are: *Sattvam*, *Dhrti*, *Sthairyam*, *Viryam*, *Pratapa* and *Sauryam*. They bear different meanings is indisputable, as the Sage gave in one sloka all these possessed by the hero Sri Rama². So we must understand the concepts, tell our children and make them to imbibe the same. In fact these concepts are necessary in all walks of life.

A commentator on Plato said that courage is only required for a soldier. Manu mentioned that courage is the first requirement of Dharma. Every human being should practice it. Maharsi declared it as a facet of truth. One should possess bodily strength called *Sattvam*. The second is *Dhrti* – possessing courage; *Sthairyam* is stability not to

waver once in the field. *Virya* is the making the opponent shiver without himself shivering; the word *Pratapa* means the quality possessing enthusiasm for success. The word *Saurya* means challenging the opponent without any fear, exhibiting the heroism. Hence, he is the hero.

The concept of self-control, is called *Damah*. It is always studied along with *Samah*. *Damah* is controlling ten external organs – five organs of senses and five organs of action. *Samah* is controlling the mind.

Maharsi gave two Chapters on this concept of *Damah* in *Santi parva* itself (Chapters 160 and 222). He said that among several Dharma, *Damah* is the highest. The self-control gives highest merit, and it is the highest virtue in this world.

A self-controlled man need not go to forest. The characteristics and marks of self-controlled man are forgiveness, patience, abstention from injury, impartiality, truth, sincerity, control of sense, cleverness, mildness, modesty, firmness,

liberality, freedom from anger, contentment, sweetness of words, benevolence, freedom from malice. All these combined make up self-control.

Finally, Maharsi said that self-control is the door to immortality. Damah Dwarmhi Amrutasreha Vedmi. The highest among Dharmas is self-control. Self-control increases energy.

So far as the fourth virtue, justice is concerned, Plato finally summed it up as a virtue, which, enables him to practise other virtues and also, described it at the end as goodness.

We shall note that justice administered by state is a concept of impartiality, whereas the concept of justice to be practised by the citizens is good conduct. Every man acts according to his self interest, but his act or conduct is said to be *just* only if it promotes the general well-being of the community.

Goodness mentioned by Socrates is Dharma. Maharsi extensively explained this concept in his work naming it as Dharma. However, it is enough

if we note what he finally said about Dharma in practice: That which is antagonistic to one's own self, should never be done in respect of another. Briefly this is Dharma.

Both the epics, Ramayana and Mahabharata, mentioned the list of philosopher kings known as Rajarsis. They were kings, but they were sages. Sri Rama declared *Viddhima m rsibhih Tulyam Kevalam Dharma masthitam* – Know me to be devoted to immaculate righteousness like a Rsi.

Sage Valmiki said *Ramo Vighrahan Dharmah* – Rama is the personification of righteousness. Sage Veda Vyasa gave two axioms about a ruler. It is enough for us to notice them. He said *Ajitatma narapatih vijayeta katham ripun.* "The king should first conquer himself and try to subdue his enemies. How can a king who has not been able to conquer his own self, be able to conquer his enemies". The other axiom being *Raja Kalasya Karanam* – Virtually king makes the age.

Maharsi says, "You should not doubt whether it is the king that makes the age or it is the age that makes the king. The truth is king makes other age". Thus, for every event, the king takes responsibility.

A minister for railways resigns for an accident that took place on a railroad, though he is innocent for that. But the rule is that he must have such moral responsibility that in his administration, no untoward incident should occur and he should take responsibility for that. This is virtually the spiritual law, with all humility, the administrator should follow. This is the great tradition that is embodied in this axiom.

Maharsi has given extensive lessons in Chapters of Raja Dharma the rules of statecraft. He said that a king should be like a vernal sun, neither too cold nor too hot. He should treat his people like a mother treats her child in her womb.

The king is the heart of the people and, he said, a king should also collect taxes like a bee

collecting nectar from flowers. Thus we see the ideal ruler of the State.

Socrates says that the ruling class should have no family life so that he should not be attached to the members of the family. That is exactly the same principle that Maharsi stated without denying family life to them.

The three concepts described by Maharsi are Daresana, Dhanesana, Putresana – attachment towards wife, attachment towards money and attachment towards a son respectively must be conquered by the king.

We have got a catena of rulers known as Rajarsis, who ruled the country in such an impersonal way without any attachment to wife, money or children. Maharsi gave several upakhyanas and discourses on this subject.

It is beneficial to note the view of Sister Nivedita on this concept of Dharma. She said, "Dharma can in no sense be taken as the name of a religion. It is the essential quality, the permanent, unfluctuating core

of substance – the man-ness of man, life-ness of life, as it were.”

We see conflict inside the country, outside the country, between nations, between same religious communities, and even among persons of the same political ideology.

The reason is that self-interest is the dominant factor. How to secure harmony and lasting peace? It is well-known that so long as a man lives in individual and the communal ego, when equality is asserted, we land in strife, and other evils follow. Hence, humanity must be prepared to sacrifice for social order by imbibing the perennial truth that the self of all being is one, and if anyone injures others, he injures himself.

For realising this truth, man should constantly practise sacrifice, as it is said: “This world is not for the non-sacrificer: How then the other?” (BG, IV.31).

It is well-known that parents sacrifice for children, teachers sacrifice for their pupils, servants

sacrifice for their masters, mineral kingdom sacrifices for plants, the vegetable kingdom sacrifices for animals, animal kingdom sacrifices for humans. The human kingdom must sacrifice for the universe to establish peace.

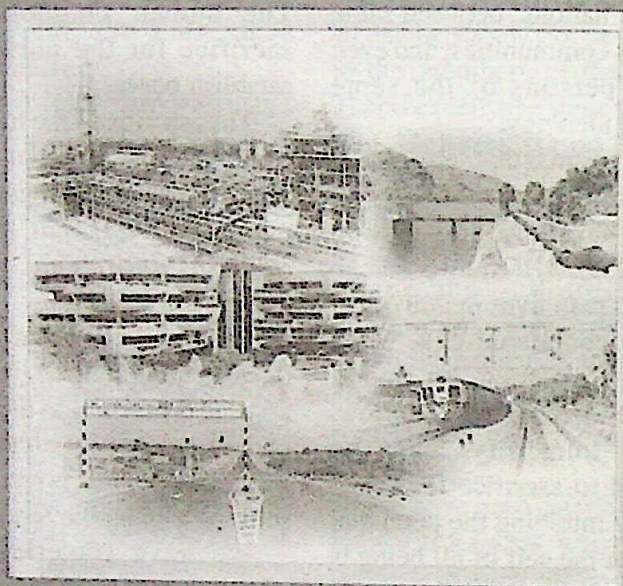
Thus sacrifice – the life-blood of dharma – is “that which supports and holds together the people – *Dharanat dharma ityahuh dharmena vidhrta prajah*. SC 109-11.

It is well-known that many of the states throughout the world adopted democracy as the system of their government, although the institution of king, is retained by some as a symbolic head.

We have travelled from *laissez faire* to welfare state, and it is high time, humanity should travel further, to ideal humanhood.

The state should promote dharma and enable its citizens to practise the same, to achieve ideal manhood, and civilisation founded on dharma as man attains eternity by sacrifice alone. ■

A tribute to Tamil Nadu



Larsen & Toubro Limited has used its construction expertise to execute a kaleidoscope of projects all over Tamil Nadu. Bridges and buildings. Roads and railway lines. Water systems and Industrial projects.

We are proud to have played a part in bringing progress to the people of Tamil Nadu.



LARSEN & TOUBRO LIMITED
Engineering Construction & Contracts Division

Marine Engineering Road, P. R. No. 979
Manapakkam, Chennai 600 089, INDIA
Tel. +91-44 22526000 / 22526000 Fax +91-44 22493017
E-mail: vtaramana@lntdco.com
Website: www.lntdco.com • www.larsentoubro.com

Shri Satya Sai Baba **Story of Miracles**

Ram Chugani

Satya Sai Baba's 80th birthday falls
on November 23, 2006

Sri Satya Sai Baba was born as Satyanarayan Raju in 1926 in the village of Puttaparthi, Andhra Pradesh. At the age of 14 he had some strange experiences, which his family and others believed at the time to be due to some demons.

Soon after one of these, Satyanarayan asserted that the spirit of Sai Baba of Shirdi, Maharashtra, who had taken *samadhi* more than twenty years earlier, had come in his dream. Shirdi Sai Baba (1856 –1918) was revered for his austere lifestyle and for the miracles that were attributed to him.

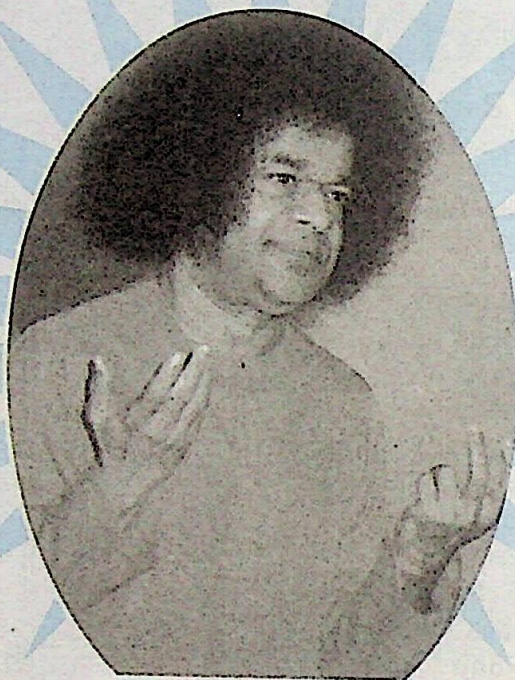
Satyanarayan began early on to work the 'miracles' for which he has since become renowned and which have led to a growing number of followers. The



Bhagawan Sri Satya Sai Baba

'miracles' include materialising sugar candy, flowers, vibhuti (sacred ash) and other presents for his devotees.

They also include healing the sick and knowing the thoughts of his disciples whatever be the distance between them. His followers say that Sai Baba has restored two dead men to life.



Sri Satya Sai Baba

Despite his claim to divinity and to infinite power, Sai Baba maintains that he did not come on earth to establish a religion. Rather he sees his mission as being to restore the dharma – the proper and original inner transformation which is the heart and purpose of all genuine religion.

As an expression of his recognition of ongoing role of existing religious traditions, his logo contains the symbols of Cross, Crescent

and Star, Star of David as well as the Hindu Aum and the Buddhist Wheel.

Satya Sai Baba has prophesied that he will leave his present body in the year 2022, when he would be 96 years of age. But he will immediately be reborn for a third time as an avatar named Prema Sai Baba.

He has specified that this final appearance will take place in the Mandya district of Karnataka State. Over the years the number of Sai Baba's followers has increased to several million. Shrines to and images of him and of his guru, Sai Baba of Shirdi, are widespread in

India. One meets his followers in the streets, in shops and on the buses, as well as in the many temples and ashrams of the movement.

Besides, the organisation has spread to over 137 countries including the US and most European countries. It claims to have over 30,000 centres world-wide. These work to extend Sai Baba's message and ministry. Members come together regularly to sing bhajans (hymns) and to initiate projects to serve the disadvantaged.

The main centre for such development has been Sai Baba's home village of Puttaparthi – since grown into a substantial town due to the growth of the Sai Baba movement.

The centre piece is Sai Baba's magnificent ashram called *Prashanti Nilayam* (abode of great peace). It is located in Anantapur district and is an internationally famous place of worship.

Bhagwan Shri Satya Sai Baba is the presiding deity of the holy place. Throughout the year,

people throng for Baba's darshan. Miracles of Baba in the form of blessings for the devotees are widely known.

There is an airport to facilitate the tens of thousands of devotees who come annually to pay their respects to the guru whom they venerate as God.

Educational institutions have also been established in his name.

The movement produces a wide range of printed and visual publications and also runs a highly sophisticated internet site to propagate Baba's teaching.

In November 1991 the organisation established a modern polyclinic at Puttaparthi. Sai Baba has become a highly influential public figure in India, and is often visited by government officials and leaders – in part because of his supposed powers, and in part because of his good works.

Sai Baba himself attaches little importance to his 'miracles' – the important aspect of his mission being the call to a spiritual way of living.



Sri Satya Sai Baba

Some real miracles as reported in the press:

Sai Baba appears in Africa.

Secondi is a small place in an African country. Richmond worships Sai Baba and actively participates in Bhajan. There are a few Sai Baba devotees in this place. The devotees do not know Bhajans. They get audiocassettes of English Bhajans and play them. Richmond decorates the altar with different flowers and lights incense sticks, candle. In front of the altar devotees sit. When once the cassette was

playing Richmond thought, "Oh God how unfortunate we are. We do not have a good lead singer to sing Bhajans, we do not know the system of doing Bhajan, we only have love for you. Even the cassette we are following is very old and makes a lot of noise. Can we have a good singer who can come and lead us?"

While he was thinking there was a loud noise in the Bhajan hall. The candle in front of the photo, the Photo, incense sticks disappeared and in lieu of that, Bhagawan Sri Satya Sai Baba had manifested in physical form. Swami got up from that chair

came and stood in front of little Richmond. When the kid was taking the *padanamaskar* of Baba, Swami manifested himself into different forms, went and stood in front of all the people present in the room.

Swami started singing Bhajans in a loud voice, clapped, played different instruments and generated new vigour in all the people there.

Thus Swami spent about half an hour there with all the devotees. Then all the Sais merged in the Sai who stood in front of Richmond. Then Swami walked back to the main chair. Swami disappeared and all the bhajan items came back to their normal positions. Secondi devotees can never forget this incident in their life time. That day had transformed them completely. They learnt bhajans and started singing with a lot of zeal. Now all the devotees are very good singers.

This kind of seemingly unbelievable stories are very common. If you go to any person in the Mandir devotees' line they

come out with their stories. They have a lot to narrate about their loved Lord.

Amazing Story of Gowri.

A shrill note piercing through the bathroom shattered the absolute calm. Vasantha was terrified, and ran from the living room. She knocked loudly the closed door of the bathroom. Her daughter Gowri had bolted the door from inside and she screamed from a severe back pain which had immobilised her.

Somehow she managed to open the bolt. Gowri was in agony. She lay in bed. The family physician was called. He came and after examining her pronounced it to be a muscular seizure. Injections and medicines were given. Gowri went off to a drowsy sleep.

This was on 21st December 1982. From her childhood, Gowri was an active girl. Apart from being a bright student, she participated in various cultural activities. She was an enthusiastic member of the debating society, the drama association, the dance troupe and



Sri Satya Sai Baba

literary circle. She was a bharatanatyam student from the age of seven years. After her arangetram in 1979, she danced in prestigious halls like Shanmukhananda Hall and became a celebrated dancer.

She was practising hard to perform a dance ballad scheduled for 23rd December 1982, when the tragedy struck her. Leading physicians, surgeons and experts examined her. Close X-rays and repeated

medical tests showed no clinical evidence of any injury or illness. By mid January 1983, she suffered severe cramps at the lower back which left her in agony and exhaustion.

She was unable to sit. She had a stoop and could not straighten herself. She had to be helped to lie on bed. Months passed in agony for Gowri. By November her condition deteriorated. She complained of severe pain in her neck and shoulder. It was already December 1983 and a year of agony was nearing completion. At this time, a schoolmate of Gowri dropped to enquire about Gowri's health. She was shocked and distressed to see her condition. She went home and told her mother about Gowri's illness.

They were staunch devotees of Sri Satya Sai Baba. They decided they would pray to Baba to help Gowri. They quietly took a packet of vibhuti and gave it to Gowri, and asked her to apply to that part where it pained her, and told her to mix it in the water and drink when the pain became

unbearable. They said it was the *vibhuthi* from Satya Sai Baba. But, Gowri's friend and her mother added, you should have full faith in Baba.

They had a video cassette with them which they saw. '*Shrotavya*' is to hear about God. '*Drushtavya*' is to see God. Seeing video was *Drushtavya*, seeing Swami's form. They were spellbound and charmed by Satya Sai Baba. The pain seemed to reduce and disappear when *vibhuthi* was mixed in the water and taken. It made her a little bright and cheerful. *Vibhuthi* was smeared at the spot where it pained most, which stopped her pain, particularly in the left arm which had gone numb! Many devotees filled up the container so that a constant supply of *vibhuthi* was always there.

They all decided to take Gowri for Baba's *darshan*. On the 13th February 1984, they all had Swami's *darshan*. A message from Baba called them for an interview. Baba came out of his room and waved. All of sudden

He turned to Gowri who was sitting on a chair as she could not bend to sit on the floor. "What have the doctors said?" He asked. She replied "the doctors found nothing wrong" yet she was having pain.

"I will cure her right now, she should be quite normal" Baba said. Baba went near Gowri. She was already on her feet, and though she could not bend, she went down on her knee and did *namaskar*! Medical experts had said she could not bend. But here she was right at his feet doing *namaskar*.

She tried hard fighting back tears flooding out of her. Her family members could hardly conceal their joy and emotion. Baba assured that Gowri would be all right, and when she visited next time, she would be a great dancer!

He distributed *vibhuthi* to all. Gowri discarded the chair and pillows kept for her and sat on the floor during the morning *bhajan*. Members who had seen her agony broke into joy at her transformation. ■

Poetic Petals Offered at His Divine Feet

Shirin Nariman Chaina



*Hurry up and quickly fasten your seat belts,
We are aboard the Puttaparti flight right now.
Till then let's us joyously sing and ring
The birthday of our Saviour, the King
Aum Sai, Satya Sai, Satya, Satya Sai.
On the morn He was born, flowers bloomed in every land,
Even in burning death trap deserts of only arid sand.
On the day He was born the waves rocked and rolled with glee
As if a wonderful future era of joy and brotherhood they would see.
Let us ring in His glory from roof tops.
Let it be unending, without a full stop.
Let us revive with our combined meritorious deeds, the glory of our
ancient land.
See the "seesh naag" moving, see the angels swaying to His cosmic
band.
You are Sai perpetually restoring the breath of life
Of your humble devotees day or night.
You are the one, who showers cooling torrential rain
On devotees burning heart, removing all traces of pain
Let us harvest as God's own children a bountiful crop of selfless
good deeds
Let us not be swayed by flushes of anger, power, pride, jealousy and
greed
Let our hearts be overflowing with charity and compassionate love
Giving service, food and sympathy and being as gentle as a dove
Let us work oh Lord, towards total humility, peace, joy and bread in
all lands
Let not innocent people, be targeted, dying like reptiles in the sands.
That is Sai, Bhagwan Satya Sai, my Lord !*

Jawaharlal Nehru

The Man An Entire Country Fell In Love With

P. N. Santhanagopal

He was regarded during the pre-independence years as one of the top five leaders of the Congress along with Rajaji, Rajendra Prasad, Sardar Vallabhbhai Patel and Maulana Abul Kalam Azad.

In November, 1957, an article with the caption 'Rashtrapathi' was carried by the paper 'Modern Times'. The article scathingly criticised the then Prime Minister, Jawaharlal Nehru. While the author acknowledged Nehru's innate drive and initiative, he also alluded to the Prime Minister's undeniable autocratic streak. He urged the Indian electorate to exercise caution lest Nehru turn into a despot.

Indeed, electing this man for a third consecutive term, the article warned, would fan his ego and endanger Indian society.

The author of this article was



Nehru's 117th birth anniversary
falls on November 14, 2006

Jawaharlal Nehru himself.

How can one aptly explain this charismatic and nationalist leader who played a major role

in India's struggle for independence and then went on to lead the country through its initial tumultuous years? The mantle of leadership fell upon him as much because of his being the son of Motilal Nehru and his education at Harrow, Eton and his being a Bar-at-Law in London as the ease with which he and his father cheerfully gave up their luxuries and comforts and plunged into the freedom movement under the inspiring leadership of Mahatma Gandhi.

He was regarded during the pre-independence years as one of the top five leaders of the Congress along with Rajaji,

Rajendra Prasad, Sardar Vallabhbhai Patel and Maulana Abul Kalam Azad.

Of the five, Nehru and Rajaji were christened the head, heart and hands of Gandhiji in whose shadows they remained till his death. Ironically, all the three of them were to have a tempestuous relationship, bound together only by their common goal and Gandhiji's charm.

During his lifetime and since, there has been much debate on his economic policies, his political indecisiveness (especially over Kashmir) and his governing policy such as excessive state control and



Nehru christened the head of Mahatma Gandhi

interference, that set in the corruption, red tape and inefficiency that continue to plague India even today.

He was smitten by the ideology of socialism of the

of USSR, revealing him as a cruel and diabolic monster who had turned the state into an instrument of terror and oppression.

While Nehru later ignored Stalin, his faith in socialism remained firm.

Nehru had tremendous respect and admiration for Rajaji and for Sardar Patel. Nehru referred, in his autobiography, to Rajaji as a person whose "brilliant intellect, selfless character and penetrating powers of



Nehru's love for children was well known. His birthday, November 14 is Children's day

communists that radiated from Moscow and he highly admired Field Marshall Stalin. He was convinced that India can benefit from emulating the socialistic approach of the communists.

His adoration for the approach of Stalin received a big blow when Khrushchev knocked off the halo around the head of Stalin during the twentieth congress of the communist party

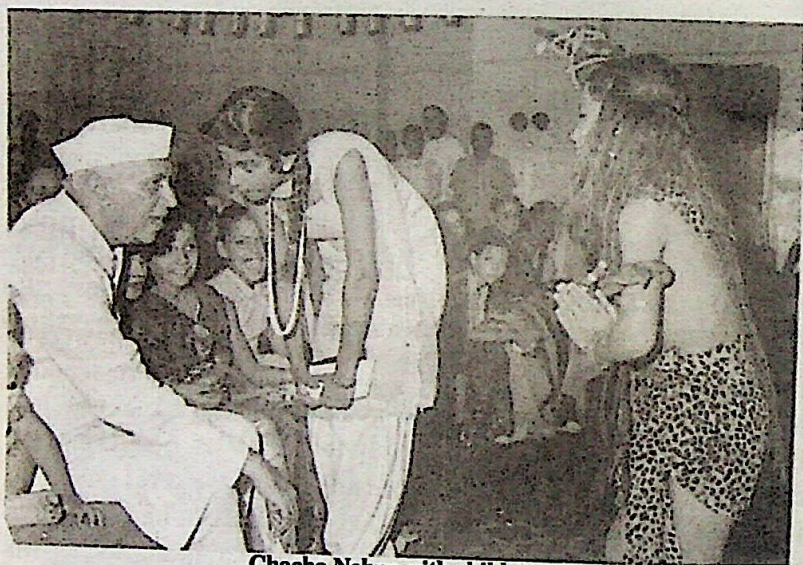
analysis have been a tremendous asset to our cause". Yet he had differences of opinion with Rajaji over several matters. Sardar Patel had always identified Rajaji as one of his close companions and he always shared a cordial relationship with him. He was so open to Rajaji that he shared his personal views about Nehru and his policies with him.

Though Gandhiji had adopted Nehru as his political heir, he was worried about his impetuosity and had even wanted him to resign his presidentship of the Congress. Gandhiji felt that Nehru was rushing things a bit.

Maulana Abul Kalam Azad was the only person who would

proceeded to drive the destiny of the country along a path which he sincerely believed would take the country towards rapid growth and prosperity.

Had he listened to his friends and colleagues whose concern for the welfare of the country was as pure, sincere and total as his



Chacha Nehru with children

speak his mind to Nehru. After the passing away of Gandhiji in 1948, Patel in 1950, and Maulana in 1958, and with the gulf between Rajaji and himself widening further, Nehru breezily

own, perhaps India's post-independence history would have been dramatically different. P.V.Narasimha Rao, of the Congress party, became the Prime Minister in 1991.

He was smitten by the ideology of socialism of the communists that radiated from Moscow and he highly admired Field Marshall Stalin.

India's leftist economic policies shaped by the philosophy of Nehru had caused economic stagnation. In the early 1990s long time leftist regimes such as USSR and China were already in the process of liberalisation.

Rao believed India would benefit from undertaking such an economic transformation. He appointed Dr.Manmohan Singh as Finance Minister to accomplish his goals. Dr.Manmohan Singh has since become India's Prime Minister and the country's economy is continuing to be robust.

Nehru passed away on 27th May, 1964 and one of the most luminous stars on the firmament of India was shining no more. An era had come to an end.

Had he been alive when Narasimha Rao assumed office in 1991, he would have attained the ripe age of 101. Assuming he had full control over all his faculties at that age, would he have approved the liberalisation policy of Narasimha Rao?

Once during a cabinet meeting regarding foreign policy which was going on, Rajaji stressed a point and Nehru's view was different to that of Rajaji. The other members in the meeting also supported Nehru.

Nehru turned to Rajaji and said "See Rajaji, the majority is with me!"

To this Rajaji replied "Yes, Jawaharlal, the majority is with you but the logic is with me!" Nehru laughed and supported Rajaji's proposal.

Nehru would most certainly have supported the turn around made by Narasimha Rao and Dr.Manmohan Singh.

He would have, by that time, seen what was happening around the world, including Russia and China, two countries he most admired. ♦

वेदोऽखिलो धर्ममूलम् । वेदे नित्यमधीयताम् । वेदाः वयं वः शरणं प्रपन्नाः । वेदा ये नः परं धनम् ।



Advaitha Vidyacharya Maharaja Sahab
SRI GOVINDA DEEKSHITHAR
PUNYA SMARANA SAMITHI (REGD.)
"Sri Govinda Deekshita Ghatika Sthanam"
29-30, East Iyen Street, KUMBAKONAM,
Thanjavur Dt. Tamil Nadu - 612 001. S. India.
Tel. No. (0435) 5532239- Fax No. (0435) 2425948
E-mail : vedagdp@sancharnet.in
Website : www.geocities.com/gdpdkmu

An Appeal For the Preservation of Vedas and Sastras
for posterity under ancient traditional Gurukula System.

The Raja Veda Kavya Patasala, Kumbakonam was established for the spread of Vedas and Shastras on the Southern Banks of the Sacred River Cauvery in the year 1542 by the illustrious statesman - administrator SAINT ADVAITHA VIDYACHARYA MAHARAJA SAHEB BHAGAWAN SRI GOVINDA DEEKSHITHAR who was the Chief Minister to the three successive Naik Rulers of Tanjore. This is the only Patasala in Tamilnadu where all the three Vedas viz., RIG, YAJUR (Sukla & Krishna) and SAMA are taught with a time tested ancient syllabus under one roof to young students who are admitted at the tender age between 8-10 years. At present 200 students undergo training for a period ranging from six to ten years and they are given free boarding, lodging, clothing, transport, etc. 17 Adhyapakas impart knowledge to them.

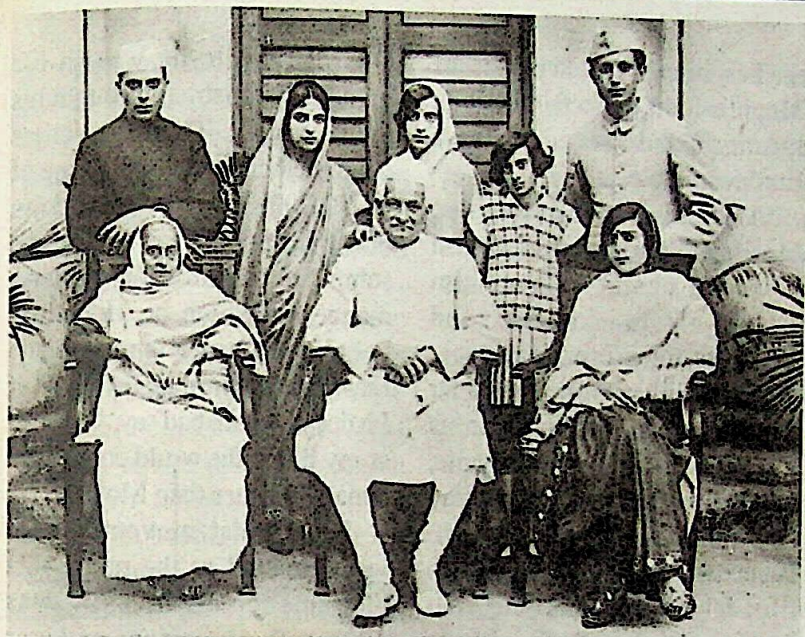
After successful completion of their respective Vedic courses they are given encouragement for taking higher studies on Vedas and Shastras by highly qualified Adhyapakas of our patasala.

The New Patasala Buliding (13,500Sq ft) named as "Sri Govinda Dikshitar Ghatika Sthanam" dedicated on 21.6.2004 by HH Sri Jayendra Saraswathi Swamigal of Kanchi Kamakoti Mutt, will impart learning in higher studies viz. Veda Bashyam and others subjects.

To overcome the problem of growing expenses of our Patasala, donations are accepted under the following schemes which are exempt U/S 80 G of I. T. Act.

Name of the Schemes	Donation (Part expenses)	* Corpus' fund for endowment
Lunch feeding (Samaradhana) to Vedic vidyarthi (Homely meals)	Rs. 500/=	Rs. 8,000/=
Dwadasis or Amavasya or Pournima (with Special meal) (Choose one specific day of a particular month in a year)	1500/=	25,000/=
For Rice & Dhal : (75 Kgs)	1,000/=	16,000/=
For education : Vedas & Shastras - (Siksha/Rakshana)	12,000/= P.A. (Per Student)	2 Lakhs

Donations by A/c payee crossed D.D./ Cheque may please be drawn in favour of A.V.M.S.G.D.P.S. Samithi, payable at Kumbakonam. (Please Correspond to the President & Treasurer to the above address)



Motilal Nehru

Prince Among Patriots

R. K. Bhatnagar

Motilal Nehru was one of the outstanding figures in the checkered pre-Independence history of India. He possessed a strikingly handsome appearance both by Indian and Western standards. He

was the finest product of the three cultures - the Hindu, Muslim and European. He combined them harmoniously in his own person and the combination was good to look at. Motilal Nehru used to say that

the best dinner should consist of Mughlai food, cooked in a Hindu kitchen and served on a European table.

A highly-respected person, Motilal Nehru's charm and powerful character won him esteem from Indians and Britishers, Congressmen and non-Swarajists. The Governor of Uttar Pradesh, Sir Harcourt Butler, in his letter of February 26, 1920, wrote, "I hope whatever views we may hold on public affairs, you will believe me when I say, in private life, I trust that nothing will interfere with the friendly relations that have existed between us for 30 years."

Early life: Motilal Nehru was the youngest of three brothers and was born in Agra on May 6, 1861. He was a posthumous child as his father had died three months earlier. He had his earlier education at Kanpur and Allahabad. He came first as Gold Medalist in the High Vakils' examination and was enrolled as Vakil in 1883 in Kanpur.

Within three years, he built up a good name and wide clientele.

One day while he was in his garden, the postman brought his morning mail. The three letters contained cheques to the tune of Rs.90,000. This was the fee to obtain his opinion on the records submitted to him. The masterly manner in which he argued on behalf of Rani Kishori in the Etawah case prompted the Chief Justice of Allahabad say, "No man at any Bar in the world could have done that better than Motilal".

Nationalist movement: He was attracted to the nationalist movement and in 1907 was elected the president of Uttar Pradesh Provincial Conference. Soon afterwards, he became a member of U. P. Legislature in 1919. After the shooting in Amritsar and his talks with Gandhiji in Allahabad, he declared himself an extremist. He turned his luxurious home into a free public school and later handed it over to the Congress.

He presided over the Amritsar and Calcutta sessions of the Congress in 1919 and 1928 respectively. He entered the Central Legislative Assembly as

a representative of the seven cities in U.P. in 1923. He resigned from it in 1926 in pursuance of a Congress resolution. He founded the Swaraj Party with Deshbandhu C. R. Dass.

He was accustomed to a very comfortable life and regarded as a great admirer of western style and manners but he subjected himself to the discipline which Gandhiji imposed on his followers. Motilal cast aside his foreign dress and put on khadi. His manners were refined and he expected everyone to follow them. One day he was giving some dictation when the tea was brought in. In his anxiety to be through the tea quickly, his secretary poured tea into the saucer to hasten the cooling operation. The moment Motilal saw it, he admonished him with a call, "O Boy: Where did you pick it up. It is not done in a cultured society."

In 1929, during his stay in Lucknow, he selected a car and wrote to Jawaharlal Nehru, "I had gone to purchase a car today.

I saw a beautiful car. Even Mohanlal had no objection except that it was British make. But beauty knows no geographical bounds or political consideration and I have placed the order." Apart from the aesthetic sense, this incident reveals his fearlessness, as boycott of British goods was the declared policy of the Congress and he was its President then.

Faith in god: He had complete faith in god but was not a blind follower of religion. His visits to Europe in 1900 led to an internal storm in the Kashmiri Brahmin community. He refused to perform any Prayashchit or purification ceremony on his return. He was a firm believer in god and before his death on Feb. 6, 1931, in Lucknow, he was continuously reciting the Gayatri Mantra.

No love for money: In his life time he earned a lot and spent a lot. As a matter of fact, he had no love for money. When he suspended his legal practice, it became difficult for him to maintain the one-way traffic of



expenditure. It was difficult to lower the living standard below a certain irreducible standard. Appreciating the difficulty, one of the leading industrialist offered him financial assistance but the offer was spurned at. He was really a lion and the lions never feed on grass.

Once his new secretary made out a cheque for his signature and mentioned the word 'only' after the amount. This brought a merited scolding from Motilal. He said, "A gentleman must show that he trusts the world and does not give to money a place of importance any more than that things deserves." Motilal Nehru brought up his children and grandchildren in a princely manner. When Indira Gandhi was a child, her pram was specially ordered by him from a famous firm in Calcutta.

Later, when she organised Vanar Sena in Allahabad, Motilal, who was in prison was more amused when he heard about it. His letter to her said, he was proud of her for what she was doing and then suggested that each member of Vanar Sena should wear a tail. The length of the tail should determine the rank of the member in the Sena.

Motilal Nehru had a great insight about men and matters. Describing his son Jawaharlal, he said, "He is a jewel of a man and a perfect gentleman. He trusts everybody for he thinks others are like himself. Remember, people will take undue advantage of him and he will be duped and deceived often." He was indeed a prince among patriots, an aristocrat of the first water, a lawyer of unchallenged supremacy, a politician whose imperious behests made history a leader who moved millions, an entertainer whose princely hospitality was unexcelled, a fascinating figure of society and a great personality in Indian history. ■

Dilip Kumar Roy -II
Divine Ministrel of
Love and Light
Shankar Bandopadhyaya*

To understand how Dadaji's multifaceted genius flowered out during his *yoga sadhana*, it is necessary to know his background and childhood. Dadaji was not only a born yogi but a born bhakta, poet, musician, novelist, dramatist, conversationalist as is clear from his illustrious ancestry. He is a descendent of the saint Advaita Goswami who invoked Sri Chaitanya's descent. His grandfather was Divan Kartikeyachandra Roy and his father D. L. Roy was a dramatist and a poet composer. He told Dadaji "Truth is the only God we see and touch". Dadaji's mother, Surabala Devi, eldest daughter of Sri Pratapchandra Mazumdar was exceedingly beautiful.

When Dadaji was born, the

poet in Sri D. L. Roy was inspired to write a prophetic poem – "*yesho divya yesho kanto, yesho mishto hashi yesho gaura kanti, yesho sundar sanyasi*". It is difficult to translate in entirety its contents, a description of Dadaji's effulgence, his physical personality, his dazzling smile, his fair and luminous complexion, but in the last stanza D. L. Roy depicted Dadaji as a joyful messenger of love and music, come to light the way for mortals while winging the blue infinite sky, trilling his own songs, pure and blissful.

Mother Surabala Devi passed away when Dadaji was six, and he received from his father both

*Trustee and Secretary, Hare Krishna
Mandir, Pune

motherly and fatherly love, creating a deep bond between the father and the son.

During his college days, he was greatly influenced by his classmate Netaji Subhash Chandra Bose whose idealism he admired deeply. The dawn of his spiritual life was at the age of eleven, after reading the Gospel of Sri Ramakrishna. The meeting with Sri Mahendranath Gupta, chronicler of the *Kathamrita*, changed the course of his life and outlook and turned it towards God.

Mahendra Gupta's *Gurubhakti* left a deep impression on boy Dilip's heart. He saw Sri Mahendranath's eyes filled with tears and his whole body shivered with ecstasy at the mere mention of Sri Ramakrishna's name.

Dadaji wished that one day he also would get his *Sadguru* and experience such *bhakti*! Lost in his dreams he was astonished to see that Sri Mahendranath had placed his red morocco-bound diary of *Kathamrita* in his lap, the nectar, which has given the



Dilip Kumar Roy

right direction to innumerable way-lost seekers, sharing the light on their pilgrim way.

Sri Mahendranath told him, "Listen son! You are blessed to have such a father. Promise me that you will make a note of your father's sayings which you feel are memorable. Will you do that?" That is the genesis of Dadaji's unparalleled contribution to Bengali literature of reminiscences.

At this time he also accepted as his life's pole star, Sri

Ramakrishna's words 'the object of life is God realisation'. At the age of 13, he secretly took a vow not to marry till he realised his goal of 'God realisation'.

After graduating with first class B.Sc. (Hons), before proceeding for further studies to Cambridge, Dadaji came under a lot of pressure from his relatives to get married. His maternal grandfather Dr. Pratap Chandra Muzumdar, Thakur Sri Ramakrishna's physician, failed to persuade Dadaji to get married and so took him to Rakhal Maharaj (the first president of Sri Ramakrishna Mission) for his blessings.

At the request of Rakhal Maharaj, Dadaji sang one of Thakur's favourite songs. "*Majlo Amaar mon bhramara.*" Listening to Dadaji's song, Rakhal Maharaj went into samadhi. When he came out, he said, "Pratap Babu, do you know what I have seen? Thakur's grace is surrounding this boy like a wall. He will never fall."

The seed of inspiration that was sown through Sri

Ramakrishna at the age of 13 in Dadaji's heart, started flowering out at the feet of Sri Aurobindo a few years later. In Sri Achintya Kumar Sen's poetic words –

"Ramakrishna *nabha-tale* Aurobindo *surjer plavan*"

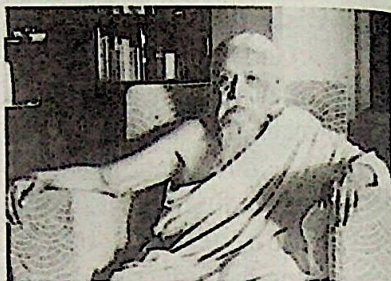
Dadaji's original intention was to do ICS. However, inspired by Subhash's example, he changed his mind and after passing Mathematics Tripos Part I and Music Special Part, proceeded to Germany to learn voice practice and western music. Thus he did not pursue his studies in mathematics to become a wrangler, or join the civil service.

As per Rabindranath's advice and Romain Roland's strong support, he gave up all other lines and concentrated only on music. Mastering the vocal music as per the European method he returned to India at the age of 25, in 1922, declining the offer of a career in opera music. During the period 1922-1927, he reached the peak of his musical fame, became a renowned singer, composer and musicologist.

Famous humourist, poet Dada Thakur (Sharatchandra Pandit) referred to him as the "king of music" (*Ganer Raja*). In his travelogue "Bramyamaner Dina Panjika" (Diary of a musical rover), Dadaji has given in detail his various travels through India to different masters of varied *gharanas*, how he listened and learnt from them the best they had to offer, his admiration for the contribution to Indian music and systematising the same as a body of knowledge, not only as an art form but also as a regular field of academic pursuit.

Dadaji acknowledges his gratitude to his English friend Ronald Nixon (later known as Sri Krishnaprem) who recognised and encouraged his spiritual aspiration. Sri Krishnaprem asked him to read Sri Aurobindo's "Essays on the Gita". This led him to read other writings of Sri Aurobindo and was greatly drawn to the Sage.

Dadaji met Sri Aurobindo on 25th January 1924. Dadaji has reported this meeting in his book, "Among the Great". He



Sri Aurobindo

wrote: "It was about eight in the morning. Sri Aurobindo then lived in the house which stands at the main entrance to the Ashram. He was seated in a chair in the front verandah. I made him my pranam and took another chair in front. An oblong table stood between us.

"A radiant personality!" sang the very air about him. A deep aura of peace encircled him, an ineffable yet concrete peace that drew you almost at once into its magic orbit. But it was the eyes that fascinated me most – shining like beacons. His torso was bare except for a scarf thrown across.

"The greatest living yogi of India!" – my heart beat fast! Hitherto I had seen but a few Sadhus and Sanyasis, but a real yogi, who lived thus for years in

seclusion and yet took some interest in my doings.

"He approved me with his soothing yet penetrating gaze. It would be impossible adequately to portray my reactions. After a time I pulled myself together with an effort.

"I have come", I stammered out, "to know..to ascertain, rather...if I can be initiated... I mean I want to practise your yoga to start with, if possible".

Sri Aurobindo explained to Dadaji the prerequisites of his integral yoga. He said, "If you would practise yoga, you mustn't be bound by anything that is irrelevant to your aspiration for the Divine. Nothing – no attachment however laudable – must be a rival to your aspiration for the Divine. Dadaji asked, "Does it apply to things that do not, properly speaking belong to the material plane, say music which I love so dearly? Must I renounce that too?"

"I haven't said you must" Sri Aurobindo smiled, "but what is obligatory is that should any

activity or habit or attachment or preconception prove an impediment on the way, you have to discard it when required". After listening to Dadaji's searching questions on various related matters and explaining his own stand, Sri Aurobindo at length said, "Yours is still a mental seeking. For my yoga something more is needed. Why not wait till the time comes?"

"When it does, may I count on your help? Dadaji asked anxiously. Sri Aurobindo nodded and smiled. After Dadaji left Sri Aurobindo told the disciples who were present there, that Dadaji was destined to come to him.

Dadaji returned disappointed and felt a great *vairagya* towards worldly life of fame, wealth, adulation and friends, etc. which were his for the asking. He met several Sadhus with his yearning heart and received the same reply. "*Ayam atma na tvaramanena labhyah*" One cannot make haste to find a Sadguru. "In Miraji's words, "*Hari Milan se kathina hai Mira apna Sadguru paana*" or it

happens at the "God's transfiguring hour".

At this time Dadaji, though strongly pulled towards Sri Aurobindo's luminous personality was considering whether he should seek initiation from Swami Abhedananda since Sri Aurobindo had not accepted him. However, Sri Baroda Kanta Majumdar, a *siddha yogi*, headmaster of Lalgola School, informed Dadaji that Sri Aurobindo has accepted him and he should not go elsewhere.

In 1927, Dadaji was invited by the Edison Gramophone company in the U. S. to record the first long playing record. Dilip was leaning day by day towards other worldliness or spiritual life. So his close friend Subhash Chandra Bose pressurised his friend to accept this offer and called a meeting at the Town Hall in Calcutta to felicitate him. Rabindranath Tagore, Saratchandra Chattopadhyay were present in the meeting among other eminent persons to bless him.

On the way to America, he

stopped in Europe and met some great personalities like Madame Calve (Prima donna and Swami Vivekananda's disciple), Vladimir Vanek alias Vladia and Paul Richard.

While discussing with them about different problems of life, the dormant tune of *Vairagya* became loud, particularly on hearing about the luminous personality of Sri Aurobindo as described by Paul Richard. He (Paul Richard) gave the final push. Dadaji suddenly cancelled his ticket to America (Bertrand Russel was also going on the same ship) and came back to India making his hundreds of friends, particularly Netaji Subhash unhappy.

At Lucknow, Sri Krishnaprem's friend, Sri Jaygopal Mukhopadhyay's one word removed all the vascillations of mind and he sent a telegram to Sri Aurobindo stating that he was willing to surrender everything at the feet of Sri Aurobindo -whatever he had unconditionally.

(To be continued)

World Today – IV
**Towards Peace
& Order**

P. N. Murthy

There are now three ways to the final scenario of 'Order'.

a) Passing through convulsive, chaotic scenario of violent holocausts and instability. This is according to the principle of 'Order Out of Chaos'.

b) Reaching the desired state through a set of organised strategies using the great spiritual resources of humankind led by visionary leaders of extraordinary charisma and idealism fortified by convictions, courage and wisdom. And,

c) Moving through scenario which keeps the planet on the edge of chaos in a sustained manner, led by a combination of great philosophers and sages of

various hues and kinds along with even mediocre political leaders forced by the articulate mass of people to rule with a sense of common good, welfare and equity.

The last two are possible if all people gird up their loins and discipline their leaders in government and other social transactions from staying away from the path of human welfare. The available technological, economic strengths make this possible with the media acting as a watchdog.

This may be difficult but possible. The fear of God can be driven home by the alternative path which is by its very nature ghastly and unimaginable.

Tsunamis, climatic traumas, AIDS and such are nothing but nature's signals to avoid excesses in dealing with it.

Tsunamis, climatic traumas, AIDS and such are nothing but nature's signals to avoid excesses in dealing with them.

We have now a reasonable idea of the things to come and the likely way they arrive. The world is 'sick and weary' unmindful of its own future. We need an adventure of consciousness and joy.

We must believe that a bright and better future is the man's destiny. To reach that can be walk through a tunnel of fire lispings and chanting the hymn of peace and life.

If this world of fragile forms falls into the sea of sickness and chaos the inevitable way to a secure future of great happiness is the way of 'holocaust'.

To avoid this man should

appreciate the fact that he is part of nature and not separate from it.

Any disrespectful dialogue with nature is a sure means of conscious self destructive stride across the palace gardens of life to the magnificent edifice of future.

Man should realise that his future is in the hands of nature, of which he is a powerful part, if not nature will seek its own inexorable balance through its own laws which are laws of science of complexity.

Man, the present archetype of creation can definitely ameliorate this situation with his enormous abilities which have lifted many great individuals into a state of cosmic consciousness from the ordinary levels of consciousness through self-effort and inquiry.

For this he has to do two things:

1. Man's outside seems to be continuous conflict with his inside. In short, the temporal has gained a sharp edge over the inside, the spiritual. He should

therefore try to revive the spiritual side of his nature. This, he can do, if he develops what is called '*tattwa drishti*' (perceiving the essential) through the practice of 'systems thinking' in earnest.

2. He is, at present, in conflict with nature. Instead of trying to tame the non-living world for his glory and comfort he should enter into serious dialogue with nature. He should not allow nature to settle on its own, the imbalance between the living and non-living parts of nature. He should work for reestablishment of the homeostatic regulation.

This may mean:

(i) Change in his life style from consumerist to conservationist;

(ii) Setting boundaries for his

now limitless desires;

(iii) He may have to adopt an idealist view of life for his own comfort. He should try to lead a life of balance between his four compulsive needs, Dharma, Artha, Kama and Moksha. This does not come easily. He should study and elevate his consciousness to a level where this balanced living becomes his nature.

If not everybody, a large part of humanity should strive for this.

This expectation does not seem to be in the world of make believe. *I have witnessed a colossal phenomenon in the person of Shri Satya Sai Baba. He has influenced millions and millions of people in 140 countries right across the*

If this world of fragile forms falls into the sea of sickness and chaos the inevitable way to a secure future of great happiness is the way of 'holocaust'. To avoid this man should appreciate the fact that he is part of nature and not separate from it.

world without moving out of his tiny village of birth in India. That village has grown into a big town with people drawn from all these countries right round the year. So what we hope for is possible.

And so we can say with confidence: Systems thinking and understanding of consciousness are what we leave for future which is now in psychological terms. These enable the creation of leaders who can handle situations and contexts with an inbuilt sense of intuitive cognition. They can cognize complex situations, their intricate networking and identifying patterns. They can solve problems through pattern seeking. They should be seekers of truth, adept cyberneticians, compassionate companions and

idealistic idea promoters. They should strive to be the best of men.

The Buddhists constantly repeat:

*Buddham Saranam
Gachhami*

*(I seek refuge in the
Enlightened One)*

*Dharmmam Saranam
Gachhami*

*(I seek refuge in right action
and law of living)*

*Sangham Saranam
Gachhami*

*(I seek refuge in the society
of enlightened).*

Let this be the entire world's prayer too. Let us escape the holocaust. ♦

(This series was excerpted from Prof. P. N. Murthy's keynote address delivered at 'The WEDI Fall Conference', Oct 22, 2005, Purdue University, West Lafayette, Indiana, USA.)

SWEET THOUGHT

Sri Krishna Sweets

PRODUCERS OF PURE GHEE SWEETS

**THE DIFFERENCE
BETWEEN MAN AND MAN
IS THE POWER OF
CONCENTRATION.**

- Swami Vivekananda

Ayyappa Panikkar
**First Modernist
Malayalam Poet**

Prof. V. Krishna Moorthy*

Dr. Ayyappa Panikkar was one of the leading members of the modernist movement in Malayalam poetry. His long poem *Kurushetram* (1951-57) published in 1960 was a landmark of the modernist movement. With *Kurushetram*, the 294-line long poem in five sections Panikkar



inaugurated the modernist era in Malayalam poetry. Surprisingly, when it was sent to a leading literary journal whose editor was a prominent poet of the earlier generation, it was sent back. Later the poem became enormously famous, crossing borders of language by becoming

a 20th century epic poem in Malayalam. Observe how close is the poem to modern day life of the ordinary individual, so beautifully depicted in the following lines:

*See us
caught in the labyrinth of our
daily
grind,
This crowded market
where we plunge and push
and outsmart
to gain each our end-
And here they come,
come to buy and come to sell,
themselves they buy and
themselves
they sell.*

His works have been translated into Hindi, Tamil, Kannada and Punjabi. *Days and*

* CEO, Parivartan, Mysore

Nights is the first translation in its entirety in English, which continues the exploration of the modernist idiom begun in *Kurukshetram*. The work was a direct response to T. S. Eliot's *The Waste Land*.

One of his poems in *Days and Nights* refers to the heritage city Mysore (The Tirai Dance on the Chamundi Hill). He ends this poem thus:

*A city that dozed off and slept
and rose, listening
to the songs of Saint
Purandaradasa-
A hell crushed and destroyed
under the steps
of the flaming dance of Shiva-
A city fragrant with the
flowering
of the illumined fancy of
Brindavan
Amidst the gentle waves of
Manasaganga-
a hell where the whole body
from head to foot-
Is thrashed and beaten up in
the struggle against darkness
There, what next?*

Yet another poem of Panikkar when he was no more with us is

'Mrytyupooja' (hymn to Death-1967) where the poet turns singer and invites death to take away his breath which runs thus:

*Hail, gentlegoer, winter's
night,
Darkness incarnate, hail!
The flush of the dusk departs,
Departs, dissolves in the
flirting gossip.
Dark grow the vales of
Sahya...
Come, coldness dense,
Come, darkness
Come, O fond love of death...
Darling of autumnal dreams,
come!*

Dr. Panikkar wrote for over five decades; innovating his art consistently and introducing a large range of forms. The first series under the heading *Days, Nights* comprises twenty-one poems in the form of a diary followed by a poem titled *Urvasi* in the form of an opera.

Dr. Panikkar was honoured with several awards and citations. These included the Kerala Sahitya Academy award, the Kendra Sahitya Akademy Award, The Gangadhar Mehar

Dr. Panikkar's awards and citations include the Kerala Sahitya Academy award, the Kendra Sahitya Akademy Award, The Gangadhar Mehar Award (Orissa), The Assan Award (Chennai) and the Kabeer Prize (MP)-the highest Award for poetry.

Award (Orissa), The Assan Award (Chennai) and the Kabeer Prize (MP)-the highest Award for poetry, amongst others. His collection of poems in Malayalam *Ayyappa Panikerude Kritikal* won the Saraswati Samman in 2005, thus joining the league of Harivansh Rai Bachchan, Vijay Tendulkar, Balamani Amma (another great Malayalam poetess), Sunil Gangopadhyay etc. In 2002, in UNESCO's Second World Poetry Meet, in the land of Greek myths, at Delphi, 200km from Athens, where poets from different countries met for five

days, Dr. Ayyappa Panikkar was the only poet invited from India.

He stood up with his 'puliylakarayan' angavastram around his neck and sang in his deep voice from his poem *Gothrayanam*-the story of the perpetual exodus of mankind:

*To fledge out as a bird
From the mind's
Faulty, fluttering wing,
A tinging hope;
Such is the fate of Man...
Even when the
Goal seems so near
The feet may slip
Such is the fate of Man.*

The audience which consisted of the Nigerian Nobel Laureate Vole Soyinka went into long peels of applause on listening to his poem. At the time of his death, Dr. Panikkar was the Chief Editor of the multi-volume *Indian Literature Encyclopaedia* of Kendra Sahitya Akademi, a major portion of the work he had completed. In his death, the literary world has lost a great poet, and an equally great human being. ■

(Courtesy; The Mysore Mail.)

The Man Who Wouldn't Die!

Prof. B. M. Hegde*

Who has not heard of the famous writer, Art Buchwald? He has a story to tell the medical world. He is in a *hospice* now, having opted out of "life long" dialysis after the doctors amputated one of his legs. He was told that he would die in maximum two weeks time without dialysis. He opted out to live the rest of his life in a hospice. Medicare was prepared to pay for just two weeks of his treatment as, at the end of that period, he was supposed to meet his maker in heaven. Lo and behold, he is around after six weeks and is now back in circulation!

"When I got to the hospice, I was under the impression it would be a two- or three-week stay. But here I still am, six weeks

later, and I've gotten so well Medicare won't pay for me any more. Now this is what it's like for someone who is in the hospice: I sit in a beautiful living room where I can have anything I want and I can even send out to McDonald's for milkshakes and hamburgers. Most people who are not in hospice have to watch their diets. They can't believe I can eat anything I want. I keep checking with the nurses and doctors about when I'm supposed to pull out. No one has an answer. One doctor says, "It's up to you." And I say, "That's a typical doctor's answer."

"So far things are going my way. I am known in the hospice

* Prof. B. M. Hegde, MD, FRCP, FRCP, FRCPG, FRCPI, FACC, FAMS, Chairman, Bhavan's Mangalore Kendra

as The Man Who Wouldn't Die. How long they allow me to stay here is another problem. I don't know where I'd go now, or if people would still want to see me if I wasn't in a hospice. But in case you're wondering, I'm having a swell time — the best time of my life."

Some studies have shown that patients who get admitted for profit dialysis centres in the US do very badly as they do not even get a chance for transplant as the dialysis goes on as long as the patient can go on (and pay)!

From heart surgery to prostate care, the medical industry knows little about which common treatments really work. The signs are not very encouraging.

David Eddy, a former professor of cardiovascular surgery at the Stanford, who left his job and got his PhD in mathematics from Duke's university, has been struggling to get to the bottom of this uncertainty, without much success though. He has developed a computer model

"Archimedes" that has given him an insight into our failings in this field.

Nobody seemed to bother about my pleadings in the last forty years that doctors have been barking up the wrong tree and were taking patients up the garden path to the mirage of omnipotent treatment strategies. David's strategy, using complicated computer models which common doctors don't understand, seems to have woken up this slumbering dinosaur, the medical profession, at least in the west, to a certain extent.

With a groundbreaking computer simulation, Eddy showed that the conventional approach to treating diabetes, cholesterol, high blood pressure etc. did little to prevent the heart attacks and strokes that are the predicted complications.

The same thing probably holds good in the field of asymptomatic hypertensives. David felt that if we doctors don't pay heed, we might have to close shop soon. Eddy's first half is very scientific and true but

the second half is based on future predictions that never could come true in a dynamic human system.

David's message seems to be filtering through in the US. Kaiser Permanente, the largest HMO in the US, is trying to follow Eddy's advice in a million patients. Where has Eddy gone wrong so far? Not in correcting the past but in predicting the future. For Eddy, this is one small step toward solving the thorniest riddle in medicine — a dark secret he has spent his career exposing.

"The problem is that we don't know what we are doing," he says. Even today, with a high-tech medical-care system that costs the nation \$2 trillion a year (in the US alone), there is little or no evidence that many widely used treatments and procedures actually work better than various cheaper alternatives," feels David. Eddy liked to cite a figure that only 15% of what doctors did was backed by hard evidence.

A great many doctors and medical care quality experts have

come to endorse Eddy's views. While there has been progress in recent years, we are still to know more than 80% of what we practice is only a myth.

Clearly, there is a lot in medicine we don't have definitive answers to. My recent book, *What Doctors don't get to study in the Medical School*, deals with all these and much more. This book, called the "Holy Text of Medicine" by Richard Smith, the famous editor of BMJ, had the following review in the amazon.com:

"Here, laid out clearly and concisely, are all the well-established potholes and pitfalls in current medical thinking and practice. It is a thought provoking challenge to modern medical practice and research and is intended to encourage us to consider the way medicine is taught. Modern medical practices are driven by science, technology and consumerism, with the cost of treatment weighted in favour of the doctor rather than to the benefit of the patient. Dr. Hegde confronts the

issue, and proposes an alternative humanistic attitude to education and treatment."

Medicine is doing somewhat better in recognising the problem, but in solving it, unfortunately, no. Because there are no definitive answers, patients are at the mercy of where they are and who they talk to.

Take cancer. The choice of treatment may not matter very much. There really is no evidence to suggest that one treatment is better than another. There are areas of medicine, from antibiotics and vaccines to early detection of certain tumors, where the benefits are certain to a great extent, although some of them are questionable with newer evidence.

The antibiotic resistance is a time bomb which could burst any moment. A lot of things we absolutely believe at the moment based on our intuition are ultimately absolutely wrong.

Large randomised controlled studies did not deliver the goods as expected because we have been treating the human body as

a bio-medical electromechanical machine like a car engine. Human body is much more complicated and follows totally different rules of the game. We need to think afresh. So it's no surprise that up to one-third of clinical studies lead to conclusions that are later overturned, according to a recent paper in JAMA.

Doctors have been predicting the unpredictable all through. Human body has two attractors, the *chaotic dynamic attractor called health* and the *static attractor called death*, in phase space. Disease is a state where the patient falls outside the healthy chaotic attractor.

In the majority of situations s/he gets attracted back to the "healthy chaos" inspite of doctors' interventions. Rarely, though, s/he can never ever be brought back to the healthy attractor despite all the hi-tech stuff that we boast of!

I can visualise the misunderstanding in the minds of the lay people, who have been brought up to believe that we

doctors are omnipotent in the face of serious illnesses, but it is surprising that the medical profession is not aware of our inability to predict the future of the human organism under any circumstance with certainty. Uncertainty is the only certainty in human health and disease. To predict the future of the Universe one should know the position of each and every single particle in this world, which is impossible. How then do we predict human future using our limited knowledge of the human phenotype? Let us educate the public that doctors are not capable of predicting the future in any disease set up and, therefore, doctors should have faith and hope even in the most desperate situations.

Many of our interventions in

emergency situations have not been audited at all and quite a few of them have been seen to do more harm than good. Doctors are fallible and they are not Gods. If we do not show ourselves as capable of saving people under any circumstance thus deifying ourselves, society would forgive us for our mistakes.

We better remember the advice of Hippocrates to "cure rarely, comfort mostly but, to console always." Otherwise, consumerism will change medicine for ever and make it expensive. If this is understood then the question of lawyers coming into the picture does not arise. Empathetic transparent communication and good record keeping are the best insurance against malpractice suits.

SWEET THOUGHT

Sri Krishna Sweets

PRODUCERS OF PURE GHEE SWEETS

**THE REMEDY FOR WEAKNESS IS
NOT BROODING OVER
WEAKNESS, BUT THINKING OF
STRENGTH. TEACH MEN OF THE
STRENGTH THAT IS ALREADY
WITHIN THEM.**

- Swami Vivekananda

Sunshine: Big Blessing And Deadly Threat

Edwin Flatto, M.D.

“Because a little is good, a lot is better.” And “Because a lot is bad, a little is bad, too.”

The above statements represent some people's illogical thinking. Because some people develop skin cancer from *abusing* the sun's rays, it does not follow logically that *all* sunshine is harmful. Rudyard Kipling wrote, “Only mad dogs and Englishmen go out in the noonday sun.”

He was referring to the practice of the English in India walking around at midday while the natives took their siesta. Without sunshine, there would be no life possible on earth. The human race has thrived under the influence of sunlight. It combats depression and without adequate sunlight many forms of psychosomatic illness can

develop. During the winter months in the far North, many people develop depression that is often relieved by the advent of spring. Skin that is denied fresh air and a little sunshine becomes pale, pasty and unhealthy.

A few minutes of sunshine, when the sun's rays are slanting, as in early morning or late afternoon, can be beneficial to your skin. Sunshine is both bactericidal and fungicidal.

There are many skin diseases that benefit from sunlight. Sunlight has a beneficial effect on psoriatic skin, as evidenced by the face usually being unaffected by the disease while skin underneath clothing may show extensive psoriasis.

Fungus conditions although drug-resistant, heal in several days through the influence of sunlight.

Lack of sunshine can cause a vitamin D deficiency, which is more common in the elderly. Vitamin D deficiency can result in rickets in children or low blood calcium levels and softening and brittleness of the bones, *osteomalacia*, which occurs in adults and in women. Vitamin D is necessary for the body's proper utilisation of calcium.

In Leeds, England, three doctors examined biopsy specimens from the hip bones of 134 patients who had suffered fractures.

They concluded that over a third of the patients were suffering from a vitamin D deficiency. They also noted that the greatest number of fractures occurred between February and June, when we absorb the least amount of sunshine.

In another study conducted in England in 110 children and 11 adults, vitamin D levels were

determined more by exposure to the sun than by dietary supplements of vitamin D.

More than 400 international units daily of vitamin D may be toxic. Vitamin D is created in the body simply by exposing the skin to the sun.

The sun has been worshipped as a god and used as a therapy since the beginning of recorded history. Heliotherapy, named after the Greek god of the sun, was very popular throughout Europe until World War II and the advent of penicillin and other drugs.

One of the most famous helioclinics was established in Switzerland more than 5000 feet above sea level in the Swiss Alps. Because the intensity of the ultraviolet (UV) light increases by 4 per cent for each 1000 feet of elevation above sea level, at 5000 feet, the sun's UV intensity is increased by 20%.

Dr. Auguste Rollier, the world-famous physician attributed his success in curing various diseases to the intensity of the ultraviolet rays of the sun

which were most intense at high altitudes. One of the principal diseases cured by Dr. Rollier's "sun therapy" was tuberculosis. At the time, more than 100,000 lives were lost each year to tuberculosis, or, "The White Plague". However, Dr. Rollier found many other diseases responded to heliotherapy, including anemia, fungus infections, rheumatoid arthritis, skin diseases, rectal diseases, and upper respiratory infections.

With the advent of penicillin, heliotherapy lost much of its popularity and was largely forgotten after World War II. In the late 1980s, tuberculosis (TB) reemerged with AIDS (Acquired Immuno deficiency Syndrome) patients, and many doctors believed that antibiotics could contain it.

But six major outbreaks of "multi-drug resistant" TB in the United States made many change their attitude. Some even wanted to revive the sanitoriums and do further research on heliotherapy.

The sun can be abused. Lying in the sun or exposing your skin

to the sun's rays for prolonged periods is damaging to your skin and can cause premature wrinkling and skin cancer.

Avoid the sun on your skin when your shadow is shorter than you are.

During the months of May to August, when the sun in the northern hemisphere is highest in the sky, the intensity of the sun's rays is most potent. It is around noon during this period that the greatest danger to your skin from UV radiation is present. Overexposure to UV radiation, especially for light-skinned people, can cause drying and wrinkling of the skin, actinic keratoses, and basal and squamous cell carcinomas. Overexposure can be a risk factor for malignant melanoma.

Absorb the sun's rays during the early morning or just before sunset, when the sun's rays are slanting, and *when your shadow is longer than you are.*

Note: Beta carotene plus vitamins C, E, PABA and Pantothenic Acid can make you more resistant to sunburn. ♦

Need to Change Educational System

Mano Kant Upadhyay

Education should produce persons with a personality of their own, persons who can stand up and fight injustice, persons who have courage to speak the truth. Education should not be only textbooks, guides and probable questions. The greatest fault of educational system is too much theory and too little practice. Students study only for examination. They don't learn knowledge for life. They are related to books, guess papers and other books for a short time.

An education replete with moral teachings would go a long way in developing an attitude of healthy understanding and tolerance towards other fellow human beings. The feeling of sameness or the sense of equality would be strengthened.

Education would not only lead to a greater discipline but also help in developing self discipline.

Gandhiji said, "I do not value literary education if it is not able to build sound character."

Degradation in educational system is too much. Today, students behave rudely. They feel teachers are only for classes and not for respect. They do not want to know about great personalities but want to know those who have earned money by fair or foul means.

The need for sincere and good teachers is all the more imperative today. Tremendous and varied exposure offered by the cloud – burst of vast and diverse knowledge in a very broad sphere coupled with unrestricted coverage by media,

spells the need for greater care and vigilance.

The media is an avalanche splashing every type of information, both desirable and undesirable. The extent of flow in undesirable areas has been alarming and young children are exposed to some very unhealthy influences which corrupt and pervert their thinking.

Our system of education has not been able to put in matching efforts, drawing from our glorious past-traditions, heritage and culture, to counter the effects of these trends. The young minds are not mature enough to avoid such impulsive deviations and indiscretions. This is a gift of the 21st century, digging deep into our lives and we have to ensure that it does not pollute the life of future generations.

These developments have increased responsibility of teachers. Teachers have to watch every aspect of student's life and it is essential to develop trust, faith and confidence of the learner. As Emerson said, "There is no teaching until the

student is brought into the same state or principle in which you are, a transfusion takes place, he is you and you are he, there is teaching, and by no unfriendly chance bad company can he ever quite lose the benefit". So, we will have to talk to them, teach them and guide them. Our language should be easily comprehensible.

We will have to update our selves not only in the teaching techniques but also broaden the spectrum of our knowledge in a number of subjects. A regular reading of inspiring literary books can do this.

Today our country is on the throes of a great crisis. It is not only political instability, and economic uncertainty but rampant corruption and lawlessness. It is imperative for the teachers to act as watchdogs particularly for the coming generations. As teachers we have to build the character of the children, which will enable them to face difficulties. We have to learn continuously, particularly in the present time when we are

Teaching is work of devotion, sacrifice and self-denial. We have to make ourselves available for students and not care about self.

being informed with knowledge. To his students, a teacher has to be approachable, available and willing at all hours of the day and night. Children always enjoy the memory of the time spent by them with the teacher.

A teacher assumes the position of a guardian when students are seeking direction. We should not be too hard or enforce discipline but let such discipline be continued with human approach.

Plato said "Do not train boys to learning by force and harshness, but direct them to it by what amuses their minds, so that you may be better able to discover with accuracy the peculiar bent of the genius of each".

It is important that apart from

teaching, we should regularly discuss with our students ordinary issues and concepts of life. It will give them a proper perspective of the real issues. In order to generate trust and create a lasting impression on our students, we have to set examples to them, examples which they feel proud to emulate, examples which enable them to move with confidence and faith in life.

Teaching is work of devotion, sacrifice and self-denial. We have to make ourselves available for students and not care about self. We have to show the path for the welfare of humanity and inculcate in new generations love for their country.

We have to tell them about great and ideal leaders who have sacrificed their lives for the sake of the country. We have to build India as a strong nation and this can be done only by men of clean images. Teachers can do this.

Let me quote Swami Vivekanand: "Help and not fight, assimilation and not destruction, harmony and peace and not dissension".

Quality in Higher Education-I

Devender Kawday & Dini Menon

Education means enabling the mind to find out that ultimate truth which emancipates us from the bondage of the lust and gives us the wealth, not of things but of inner light, not of power but of love, making this truth its own and giving expression to it.

- Rabindranath Tagore

Pursuit of integral knowledge and liberation, which has been a constant endeavour of Indian culture, is also the central objective of education.

Education is visualised as an evolutionary force so that each individual is enabled to evolve from purely material consciousness towards superior planes of intellectual and spiritual consciousness. Education is perceived as a bridge between the past, present, and the future and as a means by which the best of the heritage is

transmitted to the new generations for further progression.

In receiving the modern message of learning to be, our endeavour is to harmonise it with the insight of our ancient Indian wisdom according to which this goal can be achieved only by the realisation of our internal and imperishable being.

Our educational system aims at promoting environmental protection, universal peace, and international cooperation; and since harmony and unity in external space can best be

realised through internal purification and perfection, our educational system promotes harmonious relationship between both the inner and outer dimensions of the individual, environment and the cosmos.

Our objective in higher education is not only to promote equality and social justice, but also to provide the right kind of work ethos, professional expertise and leadership in all walks of life.

Our endeavour is to foster among teachers and students and, through them in society generally, integral development of values inherent in physical, emotional, rational, aesthetic,

ethical and spiritual education.

Despite serious handicaps of means and resources, the country has built up during the last 50 years a large system of education and has created a vast body of men and women equipped with a high order of scientific and technological capabilities, robust humanist and philosophical thought, and creativity.

Though riddled with explosion in the growth of population, a large illiterate population coupled with poverty affecting one-third of the people, modern India is still set to forge a bright future and to contribute significantly to the higher goals of world peace, human unity and universal

Education is visualised as an evolutionary force so that each individual is enabled to evolve from purely material consciousness towards superior planes of intellectual and spiritual consciousness. Education is also perceived as a bridge between the past, present, and the future and as a means by which the best of the heritage is transmitted to the new generations for further progression.

welfare. Much credit for this goes to the ancient but ever-young spirit of the nation and to what higher education has striven to fashion in terms of determining great objectives and implementing them under very difficult conditions.

A number of measures have been taken for quality improvement. These include the development of infrastructure, curriculum, human resources and research and establishment of centres of excellence and interdisciplinary and inter-institutional centres.

The scheme of academic staff colleges was started in 1986-87, under which 45 such colleges have been set up. These colleges conduct orientation programmes for training new teachers and also refresher courses in various disciplines for in-service teachers to enable them to update their knowledge.

To enrich the quality of higher education, a countrywide classroom programme was launched. Under this scheme, special films on various subjects

are prepared and telecast for the benefit of students and teachers. Twentyone centres have been set up to produce special films, and a large number of video tapes are being produced for transmission on the national TV network.

Apart from these initiatives, a number of regulatory measures have been taken to bring about structural reforms and ensure quality in higher education.

A scheme of autonomous colleges has been launched under which teachers in the colleges themselves prescribe the curriculum and conduct the evaluation of their students through a system of continuous evaluation. The UGC constitutes review committees in order to oversee and assess the quality of the university programmes.

The UGC and the Council of Scientific and Industrial Research have also set up the National Educational Testing Programmes. UGC has also set up a national level institution for quality assessment and accreditation.

Our educational system also aims at promoting environmental protection, universal peace, and international cooperation; and since harmony and unity in external space can best be realised through internal purification and perfection, our educational system endeavours to promote harmonious relationship between both the inner and outer dimensions of the individual, environment and the cosmos.

Tasks Ahead

India, like other countries, visualises that a new age is dawning, that will be characterised by unimaginable advances in knowledge and synthesis of knowledge, triggering major changes in the objectives, contents, and methods of higher education.

Great emphasis will fall upon lifelong education and the realisation of a learning society. Complete education for the complete human personality will come to be emphasised more and more imperatively.

Building up the defences of peace in the minds of men and women will continue to make

tremendous demands on all levels of education, and higher education will have to bear the responsibility.

India also visualises that contemporary problems can be resolved only if human nature is so changed that mutual goodwill and spontaneous drive to cooperation become ingrained in the human consciousness.

India, therefore, visualises a number of tasks that relate to the creation of a new society that is non-exploitative and non-violent in character by virtue of the integrated personalities of the constituents.

(To be Continued) ◆

Purity of Heart

Swami Sudarshananda*

In the Bhagavad Gita, Sri Krishna describes the Divine traits in chapter XVI. Sattvasamsuddih – purity of heart is the second Divine trait – first being, fearlessness.

What is purity? It is a state or quality of being pure. To be pure means without to be without any evil or sin, especially sexual sin. It means innocent or morally good. Purity does not mean only external cleanliness. It means pure in body, pure in mind and pure in heart. Purity is very prominently manifested in the lives of Nachiketa, Sri Rama, Hanuman, Sita, Bharata, and Laxmana in the bygone days.

It was visible in the Dwapara Yuga in the lives of Savitri, Sri Krishna, Sri Radha, Yudhisthira and many others. Bhagavan



Buddha, Jesus Christ and Prophet Muhammad were the incarnations of purity. Acharya Shankara was an embodiment of purity. Ramanujacharya was a personification of purity. Mirabai, Sri Chaitanya, Guru Nanak, Sri Ramakrishna, Sarada Devi, Swami Vivekananda, Mahatma Gandhi, Vinoba Bhave and Lal Bahadur Shastri were all the living forms of purity of the recent past.

We are all well aware how

**Ramakrishna Mission Ashrama,
Ramakrishna Nagar, Kanpur*



Radha Krishna

Savitri because of her purity and chastity brought back her dead husband from the abode of Yama. Her immaculate purity conquered even death.

The spotless and perfect purity of Sita Devi was a legendary. The mighty power and the brute force of Ravana could not impure the purity of Sita Devi.

That's why Swami Vivekananda said, "O India! Forget not that the ideal of thy

womanhood is Sita, Savitri, Damayanti, forget not that the God thou worshipped is the great Ascetic of ascetics, the all-renouncing Sankara, the Lord of Uma..."

What a golden opportunity came in the life of Bharata! A vast kingdom. A royal treasury full of treasures. Loyal attendants. Devoted subjects, all these at his beck and call. But what did Bharata do? Did he accept them? No. Why? Because he knew that all the things came to him in an impure way. As he was pure in heart, anything impure he could not touch. Therefore, he made a point-blank refusal.

The king of death – Yamaraj put alluring temptation in the pure and chaste life of Nachiketa. He did not give way to any temptation. The king of death, Yama granted to the pure Nachiketa a long lease of life, a vast kingdom, beautiful wives, sons and grandsons, untold treasures, horses, elephants, honours and prosperity. What did the pure boy Nachiketa say?

What Nachiketa had said should be lessons to modern men who are running after all these things. Modern men as we see now practise all sorts of malpractices to acquire for themselves all the wealth of the world. But a mere teen age boy rightly rejected all the valuable gifts.

He said, "I know that all these are earthly things. None of them is permanent. I am not satisfied with anything. I want to know the mysteries of birth and death."

So, the king of death was obliged to impart to him the true knowledge concerning the Self.

Sri Chaitanya Deva's heart and mind were purer than purity itself. He prayed to his Guru to grant him *sanyas*. In order to test his purity the Guru put some sugar on his tongue. After some time the Guru blew the sugar out of his tongue. It came out as it was put. Not even a drop of saliva was mixed with the sugar. So much of control over the

sense organ Chaitanya had acquired. Could it be ever possible without purity of heart?

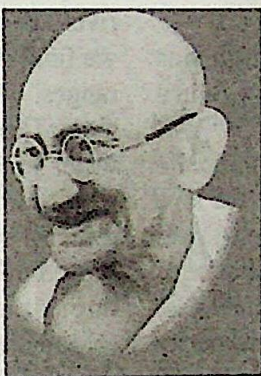
When we study the lives of Sri Ramakrishna, Sri Maa Sarada Devi and Swami Vivekananda, we find that they only breathed purity.

Sri Ramakrishna was so pure that when Swami Vivekananda in order to test him put a coin under his bed, he could not sit on it. He felt as if a

thousand scorpions stung him. He regarded women as the manifestations of Divine Mother. Never even in a dream did he feel the impulses of lust.

Sri Ramakrishna and his wife Sarada Devi lived together at Dakshineswar, but their minds always soared above the worldly plane. He worshipped his wife as the Divine Mother. Both of them were the personifications of purity of heart.

Swami Vivekananda, the illustrious disciple of Sri Ramakrishna was as pure as his



Gandhiji

master. The most important quality that draws all sincere leaders to Swami Vivekananda is his absolute fearlessness and immaculate purity of heart.

Poet Nauniyal Singh has beautifully described Guru Nanak as:

Pure he was: purity he preached. Lovely he was: so love he preached. Humble he was: so humility he preached. Apostle of peace and justice he was, Incarnation of equality and purity he was, Devotion and Bhakti, he pleaded of course.

In modern time Gandhiji was called a Mahatma. Why? It was because he was pure in all his dealings. He said: "Purity is my birth right." As he was pure, with the power of purity, he was able to fight the British and made India free.

The modern man may question: "Why should I practise purity? Is it not a fact that people around me lead a comfortable life with impure means?"

The questions are very pertinent. The answer is that purity is our real nature. We have

all originated from a pure source. So how can we be impure when our source is pure?

Go to the source of the sacred river Ganga, Gomukh. What do we find? The crystal clear snow ranges. The water is very pure there. The river comes down. Its water mixes with other things and becomes dirty. Likewise, our source is God, the purity itself. We come in contact with the impurities of the world and forget our pure nature. If we constantly remember our pure nature, impurity will take wings.

As it appears, the people leading a comfortable life with impure means is not necessarily so. They look relaxed, but there are lots of tensions below the surface. Their comfortable life is only in exterior. Do we want that life? Certainly not. So let's practise the divine trait, purity of heart.

When we are established in the purity of heart, when we make no difference between the welfare of ourselves and welfare of others, we will be blessed divinities on earth. ■

By Bhagavan's Grace

M. R. Venkataraman

M. R. Krishnamurthy, a medical practitioner was a well-known doctor in Tiruvannamalai, Thandarampattu, Thanipadi and many other villages.

Dr. M. R. Krishnamurthy and his wife Shrimati Subbulakshmi Ammal had become ardent devotees of Bhagavan and decided to wind up their stay in Thanjavur and move to Thiruvannamalai to devote the rest of their lives to the service of Bhagavan and his devotees in the Ashram.

Once in Thiruvannamalai, devotion to Bhagavan became total and Smt. Subbulakshmi Ammal served tiffin to Bhagavan and his devotees every evening.

Major Chadwick, an Englishman, whose transformation became complete through his unstinting devotion

to Bhagavan, had a grand picture of Bhagavan in his room, to which he offered his respects and prayers.

On a particular Wednesday, (this fact is important for what I am going to say subsequently), a devotee of Shirdi Sai Baba came to the Major's room to pay his respects. The Major, in turn, spontaneously gifted him the grand picture of Bhagavan.

On that very day, even probably at that same moment, Smt. Subbulakshmi Ammal expressed her desire to Dr. M. R. K. that they should have a nice picture of Bhagavan in their house so as to offer prayers in their humble way.

Dr. M. R. K. abruptly closed the matter by saying, "What is the need for Bhagavan's picture when we are most fortunate to have his *darshan* daily in

person". That night, the devotee, who had got the picture from Major Chadwick, had a dream of Bhagavan asking him to give the picture to Dr. M. R. K.

The visitor had no idea who Dr. M. R. K. was. The next morning, he obtained Bhagavan's permission and after enquiries at the Ashram, located Dr. M. R. K.'s house and duly gave the picture to them. Thus Smt. Subbulakshmi Ammal's wish to have Bhagavan's picture in her house was fulfilled.

Who are we to decide the grand designs of such sages? Suffice to say that the very presence of the picture brought immense peace to the minds of Dr. M. R. K. and Smt. Subbulakshmi Ammal.

Dr. M. R. K.'s daily routine would begin by having the 'darshan' of Bhagavan and thereafter sit in meditation for sometime, and then only begin his day's work.

One day after his meditation,

Dr. M. R. K. came to learn that Vidya Bushanam Jagadisha Sastrigal (a well-known scholar) had taken ill rather seriously and had been admitted to the Government Hospital in Thiruvannamalai.

In the hospital, Sastrigal intensely prayed to Bhagavan. Dr. M. R. K. did not know that Sastrigal was unwell and when he went to have the *darshan* of Bhagavan in the evening, Bhagavan asked Dr. M. R. K. whether he had seen Jagadesan (the Sastrigal) in the



Dr. M. R. K. (behind
Maharishi)

hospital. Immediately Dr. M. R. K. rushed to the hospital to examine Sastrigal, on whom an operation had already been performed. Dr. M. R. K. improved upon the existing stitches of the operation and soon Sastrigal became normal.

Once Dr. M. R. K. had the opportunity to meet Dr. T. S. S. Rajan, who was a family friend and also the health minister in

"C.R.'s" Congress Government of those times, in the hospital. Dr. Rajan politely asked Dr. M. R. K., why he had left government service, and how he proposed to manage the rest of his life without an income.

Dr. Rajan assured Dr. M. R. K. that he would help him to get back his job in the government service.

However, without the least hesitation Dr. M. R. K. replied firmly that the force that had brought him to Thiruvannamalai would ensure his future well-being.

After this incident Dr. M. R. K. stopped going to the hospital to do honorary work, as it could be misconstrued that he had a desire to return to his government post. Bhagavan's grace took good care of Dr. M. R. K. and his family. They had nothing to regret or be concerned about anything all through.

Once Bhagavan's sister's grand-daughter Azhagu took ill seriously. The sister agitatedly informed this fact to Bhagavan. Bhagavan asked her in a matter

of fact way, "Who is treating her?" She replied simply "Our doctor", meaning M. R. K.

Pat came Bhagavan's reply, "Everything will be all right". After this "Athai" (as the sister was known in the ashram circle) rushed to Dr. M. R. K. who was worried about the state of health of Azhagu and who was then sitting before the picture of Bhagavan, when he got Bhagavan's assurance.

All the fears in his mind melted away. He was happy and was soon astonished to see Azhagu becoming remarkably well.

Shri Vaidyanatha Sthapathi who was responsible for the building of temple over the Samadhi of Bhagavan's mother Azhagammal also had sculpted an image of Bhagavan.

Once, he needed surgery for a medical problem. He rushed to Bhagavan and Bhagavan advised that our "doctor" should do the surgery. The Sthapathi heeded the advice and Dr. M. R. K. carried out the surgery.

Two incidents now stand out

clearly in my memory. These pertain to Dr. M. R. K. and how he could solve Bhagavan's personal ailments. Bhagavan, on one occasion, had a severe attack of hiccups. He did not respond to allopathic medicines and Dr. M. R. K. grew concerned.

That same night Bhagavan came in Smt. Subbulakshmi Ammal's dream and told her that he (Bhagavan) should be given a herbal medicine for treatment. Dr. M. R. K. did so and the hiccups simply vanished.

The next incident is an important one. It tells how a Guru's grace operates when there is total surrender on the devotees' part.

Dr. Srinivasa Rao was Dr. M. R. K.'s guru in the profession. He and Sarvadhikari (Swami Niranjanananda) had decided to call the renowned surgeon of Madras, Dr. Pandalai, to do a surgery on Bhagavan.

Dr. M. R. K. through Bhagavan's grace could save the lives of many patients.

Dr. M. R. K., though very much opposed to the surgery, could not change the decision. He sought Bhagavan's help through prayer to get over this delicate situation.

That very night, Bhagavan appeared in Dr. M. R. K.'s dream and told him to give him (Bhagavan) a particular type of oil. The next morning Dr. M. R. K. in full faith gave the "oil" to Bhagavan.

The next day, when Dr. Pandalai and Dr. Srinivasa Rao, examined Bhagavan, they found to their surprise that no surgery was needed. Bhagavan responded to them in a childish and puckish manner saying that Dr. M. R. K. gave him oil, which had cured him.

The incidents that follow tell of Bhagavan's amazing curing powers, through the medium of others, and never allowing even the semblance of his capacity to be revealed.

Dr. M. R. K. through Bhagavan's grace could save the lives of many patients.

A few instances are given:

(1) The case of bookstall Reddiar who developed a large cyst (carbuncle) was cured by Dr. M. R. K.

(2) The problem of Erucoor Mami's husband who suffered, from severe thyroid reflected in a huge lump around the neck, was cured by Dr. M. R. K.

(3) The physical ailment of Shrimati Nagammal, (Shri D. S. Sastrigal's sister) who suffered from serious menstrual bleeding.

(4) The same problem of Shrimati Talyerkhan.

Those were the times when Englishmen did not approach any Indian doctor for the treatment of their various illnesses. But the exceptions to this were many; Foreigners like Dr. Maciver, Dr. Meriss, Mr. Cohen, Mrs. Mastan, Mrs. Osborne, and others, who through the advice of Major Chadwick, turned to Dr. M. R. K. for treatment of their ailment. Major Chadwick had fully grasped the fact that Dr. M. R. K. who was completely devoted to Bhagavan, was the recipient of Bhagavan's abounding grace, so well reflected in Dr. M. R. K.'s

handling of his patients, with such competence.

Smt. Subbulakshmi Ammal once fell seriously ill. She was moved to Mudaliyar Patti's house in Ammani Amman Koil Street, Thiruvannamalai. Patti used to take food daily to Bhagavan.

Smt. Subbulakshmi Ammal's condition suddenly became serious. Dr. M. R. K. lost all hopes after checking her pulse. Dr. M. R. K.'s father and maternal uncle, who were in Vellore, were informed. The uncle rushed to Thiruvannamalai with Dr. Lakshmanan (a family friend) who confirmed that the end was near.

Everyone was told to be ready for the eventuality. The ladies told Bhagavan that Dr. M. R. Krishnamurthy's wife was seriously ill. Bhagavan placing his hands on his cheeks with sadness in his sparkling eyes said: "Is it so?" Nothing was talked after that.

In half-an-hour's time, Smt. Subbulakshmi Ammal regained consciousness and became all

right. She passed away only in 1994. Her recovery was nothing short of a miracle, the full grace of Bhagavan working on her.

Dr. M. R. K.'s daily routine began after the ablutions, with a prayer to Bhagavan and the sacred ash (Ashram Vibuti) being applied on the forehead.

Dr. M.R.K. was an efficient doctor, but on occasions when he was overcome by a meditative mood he used to give Bhagavan's Vibuti (sacred ash) to the patient instead of the relevant medicine and the patients were cured. Such was his absolute faith in Bhagavan.

Venkatesh Dikshitar (Pallathur) was a dedicated devotee of Bhagavan. After his only son's death, he started living close to the Ashram. Dikshitar one day took seriously ill. A doctor was called and after checking the patient, he gave up all hope. But Dikshitar's wife had full faith in Dr. M.R.K. and insisted he be brought to examine Dikshitar.

Dr. M.R.K. rushed to Dikshitar's house and found the

pulse feeble but clear. He immediately suggested hot fomentation with rice husk. The instructions were followed. Dikshitar soon revived and passed away only in 1994. His recovery was nothing short of a miracle of Bhagavan.

Prof. Munakala Venkataramaiya was an ardent devotee of Bhagavan. He was closely linked to the Ashram. His son Krishna was working with IBM, Kolkata. Abruptly, the son was struck with facial paralysis as also paralysis of the right hand and left leg. Krishna could not talk. Prof. Munakala was very close to Dr. M.R.K., both being devotees of Bhagavan. He showed the letter from his daughter-in-law to Dr. M.R.K.

Unfortunately the treatment of the physician of Kolkata did not have the desired effect. Prof. Munakala Venkataramiyya told Dr. M.R.K., "You have the blessing of Bhagavan, Sri Ramana Maharishi and you should prescribe the medicine for my son".

Dr. M.R.K. was skeptical

whether that physician would accept his line of treatment. However, he suggested that Shrimati Krishna take her husband to Dr. B. C. Roy (then Chief Minister of West Bengal). Shrimati Krishna followed Dr. M.R.K.'s advice. Dr. Roy went through the analysis of Dr. M.R.K. carefully, examined the patient and concurred totally with Dr. M.R.K.'s line of treatment. Dr. M.R.K. had recommended 40 doses of Endoderm injection.

This was given and Munakala's son made a fine recovery. It revealed the full grace of Bhagavan.

One evening when the bell was rung for the Ashram's dinner, Dr. M.R.K. did not move from where he was as he was immersed in deep meditation. The attendant Krishnaswamy, who was in, trying to roll up the "Jamakalam", wanted Dr. M.R.K. to get up.

This was observed by Bhagavan who told Krihsnaswamy, not to disturb the doctor and said, "If you are

hungry, you may go". Thereafter, he stood before Dr. M.R.K. for sometime to pass on his energy to Dr.M.R.K.

That Bhagavan was a Mahapurusha, an *avatar* of the divine, there is an important indication of this undeniable fact.

Bhagavan made it a point to consult Dr. M.R.K. before taking any medicine, recommended by other doctors.

After Bhagavan's major operation on his arm Bhagavan was moved to the now named, "nirvana room".

From then on till Bhagavan's shedding of the mortal coil (Mahasamadhi) on the evening of April 14, 1950 (8.47 p.m.), Dr. M.R.K. as in total attendance all through night. Dr. M.R.K. was so involved in taking care of Bhagavan, not as a doctor to a patient, but as a devotee who had entirely surrendered to his Guru.

A rare and unique opportunity given only to the chosen few befell Dr. M.R.K.'s happy lot, of an enduring service to Bhagavan, in Bhagavan's last days on this blessed earth. ♦

Responsible Actions

Dr. Vispi Jokhi

In daily life, we do many things which seem trivial, innocuous and insignificant. But adding them up they can have a force multiplier effect. I am no preacher, but in the spirit of 'karmayogi' I try to make every decision on the basis of three questions.

1. Is my action ethical? I mean, is it morally correct? Is it a truthful, non-violent, unselfish act?
2. Is my action ecological? My action must be least harmful to mother earth. In fact, it should conserve mother earth.
3. Is my action empowering? All the changes I bring into my life must enable me enhance me spiritually and take me on the path to freedom.

Quoting the first verse of the

Isha upanishad:

The Lord is enshrined in the hearts of All.

The Lord is the Supreme reality.

Rejoice in Him through renunciation.

Covet nothing, All belongs to the Lord.

Thus working you can live a hundred years and attain full freedom.

Our very first act of morning ablutions can be a force multiplier if we use a half tank flush system in our toilets. This can save water to the tune of 15 litres every single use. When we brush our teeth, shave or even wash our hands, keeping the flow of the tap of the tap moderate and the duration of the flow not more than required, makes for

Man was meant to eat fruits, vegetables, nuts and sprouts and a diet based on these foods enable me to live a healthy life causing the least damage to the environment.

substantial water saving. Using only a bucket of warm water in tropical India is an act inspired by Gandhi who while bathing in the Sabarmati river decided that he had a right only over what he needed for his bath and the water downstream belonged to those who lived downstream. Similarly, use of electricity sparingly and use of power saver CFL lighting are actions which are ethical and ecological.

When we leave a room, we can switch off the lights and fans. Opening and closing refrigerators as infrequently as possible is another responsible action.

Use of clean fuels, car

pooling and public transport when possible are more such responsible actions.

All these choices are very much empowering too since they give me the inspiration to be unselfish and look at all that is on mother earth as a shared bounty.

The choice we make in the use of eco-friendly products beginning with articles of personal use like toothpastes, soaps, belts, shoes, cosmetics free from animal products are responsible acts of humanity.

We are created as intelligent beings, more powerful than our animal brethren and are therefore duty bound to protect the lesser creatures on earth.

Man was meant to eat fruits, vegetables, nuts and sprouts and a diet based on these foods enable me to live a healthy life causing the least damage to the environment.

Awareness of the cruelty that goes in the name of the meat, fish and poultry industry made me decide my choice in the food I ate and the products I used.

The principles of the 3 R's—
Refuse Reuse and Recycle—
became my *mantra* when it came
to using plastic poly bags.
Gradually, I have minimised the
use of poly bags.

Segregation of garbage into
dry and wet garbage and the
conversion of wet garbage to
manure was my humble
contribution to the food chain.
Use of local products rather
than those from far off lands
saves the earth by the decreased
demand for fossil fuels in
transferring these goods.
Besides, it is help to my
immediate neighbour.

The Lord shows the path to
those who search for
knowledge, but we all need
guidance. In these choices, I
was helped by my teachers. My
Guru in absentia is Mahatma

Gandhi, whose life example is
constantly before my eyes. I am
indebted to my Yoga teacher
Guru Zubin Zarthostimanesh
and to my guide in matters of
nutrition Dr. Vijaya Venkat. For
meditation I follow the Eight
Point Programme of Sri Eknath
Easwaran available on the
website. Beside there have been
innumerable guides. I continue
relentlessly in my quest for
making my actions selfless and
more responsible and the
illustrations above are by no
means complete and
exhaustive. If they were they
would not empower me to take
further steps on the path of
knowledge. I realise that there
is an invisible hand of the Lord
who is the real doer and I am a
mere instrument of change in
his hand.



SWEET THOUGHT

Sri Krishna Sweets

PRODUCERS OF PURE GHEE SWEETS

**WHATEVER YOU THINK, THAT
YOU WILL BE. IF YOU THINK
YOURSELVES WEAK, WEAK YOU
WILL BE; IF YOU THINK
YOURSELVES STRONG, STRONG
YOU WILL BE.**

- Swami Vivekananda

Shraddhanjali Shri Girish Munshi

Bharatiya Vidya Bhavan mourns the passing away of Shri Girish Munshi on 9th October 2006 at his residence. He was 80.

His wife Smt. Sudha Munshi and son Shri Kirtidev were with him when he breathed his last.

Son of Bhavan's Founder, Kulapati Dr. K. M. Munshi and Smt. Lilavati Munshi, Shri Girish Munshi was born on 14th November 1926.

Girishbhai was an eminent lawyer of Bombay practicing on Original Side in the Bombay High Court.

A member of the Bhavan's Council, Shri Girish Munshi was closely associated with the Bhavan's various cultural activities. He played a major role in starting Bhavan's Kala Kendra and Bhavan's Inter-College-

Drama Competition. Shri Girish Munshi was also keenly interested in Sanskrit, History, Music and Literature.



Shri Girish Munshi

In his younger days, Shri Girish Munshi was involved in political activities and joined the Swatantra Party. He was the Secretary of Bombay Swatantra Party.

As a mark of respect to the departed soul, the Central Bhavan remained

closed on 10th October. A Prayer meeting was held on the 12th in which eminent citizens from various walks of life participated. The Bhavan was represented by its President, Shri Pravinchandra V. Gandhi, its Trustee Justice Shri B. N. Srikrishna, Bhavan's Hon. Director Mahamahopadhyaya Prof. J. H. Dave and others.



Shri Girish Munshi participating in a religious ceremony in the memory of his father Dr. K. M. Munshi on the occasion of Munshiji's birth anniversary.

(L.R.) Smt. Sudha Munshi, Shri Girish Munshi, Shri Pravinchandra V. Gandhi (behind Shri Girish Munshi), Mahamahopadhyaya Prof. J. H. Dave, Shri S. Ramakrishnan and Shri H. N. Dastur.

Shri Girish Munshi was a man of deep culture, humility and compassion ever willing to extend his helping hand to good causes.

Bhavan's Family offers its heartfelt condolence to Smt. Sudha

Munshi, Shri Kirtidev and other members of the bereaved family.

May Shri Girish Munshi's soul rest in eternal peace.

SWEET THOUGHT

Sri Krishna Sweets

PRODUCERS OF PURE GHEE SWEETS

**IF THERE IS ONE WORD THAT
YOU FIND COMING LIKE A BOMB
FROM THE UPANISHADS,
BURSTING LIKE A BOMBSHELL
UPON MASSES OF IGNORANCE, IT
IS THE WORD FEARLESSNESS.**

- Swami Vivekananda

BHAVAN'S GANDHI VIDYASHRAM



Post Box NO. 9, Golf Club Road,
KODAIKANAL - 624 101, Tamil Nadu, India.

Phone.: 04542-240376

E-mail: mdu-gurukula@sancharnet.in

Website: www.gandhividayashram.org.



- * Every year, we teach a batch of students to soar high, fight the tide and excel. So it comes as no surprise when you meet a vidyarthi with a successful career or enterprise anywhere in the world.
- * Since its inception in 1983, Bharatiya Vidya Bhavan's Gandhi Vidyashram has produced toppers in the board-level examinations and achievers in various other fields, including sports and arts.
- * The Board of Directors of our school are also part of the governing Board of some of the top colleges in India. We take care to train our students to exacting standards required by these colleges.
- * Every year, the new batch of std. XI students attend a career counseling workshop organized by the Career Counselling Cell in the School. This is the reason students from Bhavan's enter some of the top colleges in India.
- * 'Purna Puruṣa' Philosophy: Based on the ancient Gurukul system of education we teach students to become complete or 'Purna' in every aspect. They master social, educational, communication and creative skills. They are into sports as well as yoga. They participate in social community programmes as well as go on treks. At Bhavan's they learn to make decisions, accept responsibilities and grow in maturity to become 'Purna Puruṣas'.

Admissions open for class IV to X (CBSE), XI & XII (Tamil Nadu State Board)

Swadhyaya
Valmiki Ramayana



नीलं सतोय मेघाभं वस्त्रं समवगुष्ठिता ।
यस्या वक्त्रं शशिनिभं भ्रुवौ चापनिभे शुभे ॥

*neelam satoya meghaabham vastram samavagusthitaa
yasyaa vaktram shashinibham bhruvau chaapanibhe shubhe*

Rambha was clad in blue garments resembling the dark clouds carrying water. Her face was like the moon and her eye-brows were like the beautiful (curved) bows.

उरू करिकराकारौ करौ पल्लवकोम्लौ ।
सैन्यमध्येन गच्छन्ती रावणेनोपलक्षिता ॥

*ooroo karikaraakaarau karau pallavakomalau
sainyamadhyena gachchhantee raavanenopalakshitaa*

Her thighs were like the trunks of elephants. Her hands were as soft as the tender leaves. Ravana saw her as she was passing through his army.

तां समुत्थाय रक्षेन्द्रः कामबाणबलार्दितः ।
करे गृहीत्वा गच्छन्तीं स्मयमानोऽभ्यभाषत ॥

*taam samuthaaya rakshendrah kaamabaanabalaarditah
kare gruheetvaa gachchhanteem smayamaano' bhyabhaashata*

Being highly influenced by lust, Ravana, the king of the demons, stood up and held, that lady (Rambha) with hand, who was passing (through the army). Then he smilingly spoke.

क्व गच्छसि वरारोहे कां सिद्धिं भजसे स्वयम् ।
कस्याभ्युदयकालोऽयं यस्त्वां समुपभोक्ष्यते ॥

*kva gachchhasi varaarohe kaam siddhim bhajase svayam
kasyaabhyudayakaalo'yam yastvaam samupabhokshyate*

O beautiful damsel! Where are you going? For whose accomplishment of desired object, you yourself are moving ahead? Whose prosperous time has appeared now, who is going to have enjoyment with you?

Sponsored by Standard Industries Ltd.,
59 Arcade Building, World Trade Centre,
Cuffe Parade, Mumbai 400 005.



BHAVAN'S JOURNAL

Dr. V. Gauri Shanker: A Tribute

S. T. V. Raghavan

In the death of Dr. V. Gauri Shanker on 13th August, 2006, in New Delhi, Bharatiya Vidya Bhavan has lost one of its great well-wishers, who was actively promoting its activities and regularly participating in the programmes organised by the Delhi Kendra. For many years he was a special invitee to the meetings of the Managing Committee of the Kendra and made valuable

Supreme Court senior advocate, he has rendered assistance in legal matters referred to him from time to time.

Dr. Gauri Shanker was a member of the Indian Revenue

Service and had a distinguished career in the Union Government. In 1963, the then Comptroller and Auditor General, Shri A. K. Roy took a major decision to introduce Revenue Audit of Income Tax, Central



Dr. V. Gauri Shanker

suggestions regarding budget and financial matters as well as cultural programmes. As a

Excise, Customs and Sales Tax. Till then that Department was only conducting

Expenditure Audit. In order to provide expert leadership to the new activity, the CAG drafted Dr. Gauri Shanker from the Department of Revenue and appointed him as Director of Revenue Audit at the headquarters. Field units were set up in various A.Gs offices and functioned under his supervision and guidance. The Revenue Audit proved to be a great success and has since become a permanent feature. In 1966, Dr. Gauri Shanker was inducted to the Indian Audit Accounts Service in recognition of his great contribution.

Before his retirement, Dr.

Dr. Gauri Shanker was a versatile person whose interests spanned many fields. Whatever activity he took, up bore the stamp of his wisdom, zeal and dedication.

Gauri Shanker served in the Ministry of Finance as an Additional Secretary devising economy measures in Government expenditure.

Dr. Gauri Shanker was a versatile person whose interests spanned many fields. Whatever activity he took, up bore the stamp of his wisdom, zeal and dedication.

After completing his LLB from the University of Delhi. Dr. Gauri Shanker completed his M. Phil and Ph.D. in International Law at Jawaharlal Nehru University receiving his doctorate in 1979 for his thesis on MNCs, "Taming the Giants: Transnational Corporation in International Arena". Dr. Gauri Shanker was invited to be a Visiting Fellow in the School of International Studies, JNU, for a year after his retirement from Government service.

In the fifties, Dr. Gauri Shanker along with other like-minded persons founded the Shanmughananda Sabha in order to provide a platform to senior Carnatic musicians from

the South to perform at the national capital. This initiative fulfilled a long felt need and was an instant success with the music lovers of Delhi. For many years, Dr. Gauri Shanker was actively running the Sabha as its Secretary/Vice President before passing on the baton to others.

After his retirement, Dr. Gauri Shanker increasingly devoted his time to religious and spiritual activities. He was personally known to Kanchi Mahaswami and had received his blessings. He rendered many services to the Kanchi Mutt in legal matters. In recognition of his services, the Mutt conferred on him the title of "Guru Seva Ratna". During the last decade, he was increasingly associated with the Ramana Kendra, New

Delhi because of his special attraction to Bhagwan Ramana's teachings on 'direct path' to salvation untrammelled by religion and rituals. On behalf of the Kendra, he was publishing "Direct Path", a compact and elegant bimonthly journal to propagate Ramana's teachings. He regularly contributed well-researched articles to the Journal on such subjects as Adhyatma Ramayana, Sages of India, Saivite Nayanmars, etc. to name a few.

His passing certainly leaves a void in the cultural life of Delhi. Dr. Gauri Shanker lived a life of self-fulfillment blending Karmayoga and *Jnanayoga*. In the process, he made our lives the richer by his presence. ■

SWEET THOUGHT:

Sri Krishna Sweets

PRODUCERS OF PURE GHEE SWEETS

**THIS IS THE GREAT FACT:
STRENGTH IS LIFE, WEAKNESS IS
DEATH. STRENGTH IS FELICITY,
LIFE ETERNAL IMMORTAL.
WEAKNESS IS CONSTANT STRAIN
AND MISERY, WEAKNESS IS DEATH.**

- Swami Vivekananda

Historical Humour!

Bobby Srinivas*

History need not be dry as a textbook. Some of the anecdotes from recent history provide humour and bring back memories of the bygone days. It is particularly interesting for those who lived through those days. There may be minor departures from facts. That makes it more interesting, like adding *masala* to a dish!

Sometimes, there is a thin line dividing legend and history. During my childhood in the early 1930s, there was a story going round that Pandit Jawaharlal Nehru belonged to an extremely rich aristocratic family and that his clothes were washed in Paris! The story persisted inspite of Nehru repeatedly dismissing it as a canard.

The present generation may not be aware of the rigours of foreign rule – the imperial, colonial days of the British *Raj*. Those who saw the film *Gandhi*



by Richard Attenborough had glimpses of some episodes. It must be said to the credit of Sir Richard that he had brought out the best of Gandhi and the Indian struggle for Independence.

Attenborough, incidentally, had constantly consulted Nehru about his film. Panditji was quite excited that the life of Mahatma Gandhi would be permanently on record in film. He rendered every kind of help to Attenborough with records and archives. Sir

**Bobby Srinivas a free lance writer
based in Nagpur*

Richard was nervous about Nehru's suggestion of the actor to play the role of the main character Gandhi. This was set at rest when Nehru suggested the name of British actor Sir Alec Guinness. However, Sir Alec declined saying he was too small a fry to play the role of such a great person.

During the British rule, India was a subject country and Indians were referred to as natives. A.S.P.Iyer of Madras went to England to qualify for the I.C.S. examination. The wife of a former British Governor of Madras Presidency, living in England, invited Indian students for tea. She asked Iyer, "How many natives are there in your college, my dear?" The cheeky Iyer replied, "There are 122 natives and 4 Indians, M' Lady!"

In the early 1940s, Hollywood produced a movie on the life of Lord Nelson, a British war hero and his mistress Lady Hamilton. The movie was titled *That Hamilton Woman*. There was difficulty in importing this film in India. The British administration

was so sensitive that a film on their national hero should be shown in a derogatory light to a subject race. The title was changed to *Lady Hamilton* and censured heavily.

Manners, etiquette and dress had to be *pukka* for those in administration. There was this British District Collector, John Bull, I.C.S., who was training his Indian junior Sadashivrao Vinayakrao Pant, I.C.S. They went together on an inspection tour. They reached the Dak Bungalow on horse back by sun down. The *Khansama* Mehmood had made proper arrangements for the sahibs. After having his shower, Pant came for dinner dressed in *dhoti* and *kurta*. He was surprised to see John in full dress suit. John said, "Pant, you are not dressed for dinner!" Sadashivrao understood. He returned properly dressed. They had a quiet dinner. After dinner, John poured a little liqueur in his glass and Sadashiv a little water. John said, "Gentleman, His Majesty the King." They drank to the health of His Majesty, the King. After he finished, John

was horrified that Pant had used water instead of alcohol. He said, "Pant, have you drunk to the health of His Majesty in water! His Majesty will catch cold."

There were humorous interludes when Indians got better of their rulers. After the 1857 uprising, Queen Victoria assumed the title as Empress of India. She had proclaimed to her Indian subjects full freedom of worship. This rule was strictly observed. Native customs and forms of worship were to be respected. In those days, the central government during summer months moved to Simla. But there were restrictions for natives. Only three motor vehicles were allowed in Simla – that of the Viceroy, the Commander-in-Chief and the Governor of Punjab. There were restrictions on carrying heavy luggage in the hill rail travel from Kalka to Simla.

South Indian scribe, Venkata Shiva Subramanian had to be in Simla during summer months. How could he live without his quota of *idlis and dosas*? Mrs.

Venkat insisted on carrying their heavy *idli* grinding stone in the train hoping for the best.

At Simla station, an Anglo-Indian ticket inspector spotted the Southie with his stone grinder.

The smart Venky immediately applied some *Vibhuthi* (holy ash) on the grinding stone to look like *Shiva-linga* and asked his wife to sprinkle some *kumkum*. He started loudly chanting *Shiva-Stotram!* The ticket inspector was suspicious but moved away to respect the Queen-Empress orders!

Some British names got amusing local flavour. There was this British engineer Hamilton of Public Works Department (PWD) in the erstwhile Madras Presidency. He built a bridge in the then Madras City which came to be called Hamilton Bridge. Since the 'natives' could not pronounce his name accurately, the bridge came to be called Ammatan Bridge! *Ammatan* in Tamil means a barber. Today, the same bridge exists as Barber's Bridge! ♦

On the Nature of Love

Mallika Ravindranath

The night is black and the forest has no end; a million people thread it in a million ways.

We have trysts to keep in the darkness, but where or with whom - of that we are unaware.

But we have this faith - that a lifetime's bliss will appear any minute, with a smile upon its lips. Scents, touches, sounds, snatches of songs brush us, pass us, give us delightful shocks.

Then peradventure there's a flash of lightning: whomever I see that instant I fall in love with.

I call that person and cry: 'This life is blest! for your sake such miles have I traversed!'

All those others who came close and moved off in the darkness - I don't know if they exist or not.

This is a poem that I stumbled on recently; I don't know who wrote it, but it set me thinking. I consider myself a young modern woman of India. I am exposed to liberal broad minded ideas on love and marriage.

Yet the heritage of the cultural past of India exerts its fascination on me.

In India, marriage is an institution upon which the whole of society is based. All around us, we can see, acknowledge, and appreciate the true meaning and purpose of marriage.

Hundreds of couples live, squabble, and plan a future together in mutual harmony. The symbolic union of two persons in holy matrimony, through a wedding ceremony, in India has withstood the test of time and has

remained virtually unblemished and unchanged for almost 5000 years.

Yet, we know that life is not a fairytale. It is foolish to expect some fairy godmother to materialise, wave her wand and produce a custom tailored wedding attires and princes for us and for the couple to live happy ever after.

It is a fact that we have to base our lives on something more solid than day-dreaming.

If we want something from life we must pay for it in terms of faith, hard work and perseverance. Happiness is not necessarily a walk through a garden of materialising dreams but also an encounter with reality of coming through difficulties successfully without losing hope and keeping a cheerful countenance.

Life is a beautiful journey for those who know to traverse the ups and downs of it.

Unlike many of the steps taken in the perilous journey called life, the step into marriage is one that cannot be retraced.

Marriage endures "until death." It is a relationship, which can and should propel each partner toward heaven.

In Indian tradition, a marriage is considered more than just a man and woman getting together. It is a new bond between two families. That is why the parents play a key role.

The final decision rests with the boy and girl in any case. Yet all things considered young girls cant help thinking about eyes meeting across a crowded room, falling in love at first sight, dating and all the things we read in English romances.

I suppose each has its charms. Dreams add sparkle to life they help us in our efforts to make our life successful.

One has to learn to encounter the ennui of everyday life with an adventurous spirit that finds magic in everyday things.

Many people assume that sometimes Indians are coerced into marriages and that women are particularly vulnerable.

Such linking of a normal phenomenon of arranged

marriage to coercion of vulnerable women is perhaps not wholly true, not that it does not occur.

It's just that the cases of forced marriages get so much publicity that the millions of successful arranged marriages are overlooked.

Arranged marriages can also acquire all the romance of a love marriage. Moreover, it can make the bonds between parents and their adult children stronger.

Many extended families acquired through many marriages, have great fun at marriages, and they support their own in times of trouble.

A bad marriage can happen any where and India is no exception, and yes, relatives can be a pest at times but it is up to you to keep them in their place.

Friends are not afraid to show each other how much they care for each other and can work out any situation.

When you keep that friendship with your partner, you can work out any problems you might have. You feel more at ease

to discuss anything with each other and that will keep complications out of your relationship.

You will find when you have a friendship in your relationship, you spend time together not because you are in a relationship, but because you genuinely like being with each other.

That friendship will have the both of you doing things with each other because you truly enjoy doing those things together, like most friends do. This does not mean that both of you like the same kind of things or that you have to be stuck with each other all the time.

Most educated women these days are self-reliant, this gives them the freedom to pursue their career and have friends of their own.

What is important is that at the foundation of your independence is reliability, mutual affection and respect. Thus whether we are westernised in our approach to marriage or Indianised, it is attitude that counts the most. ■

Earnestness is the Path of Immortality

L. R. Sabharwal

Guru Teg Bahadur died the death of a martyr and it worked a miracle on the Mughal emperor Aurangzeb. The remorse of Aurangzeb a few months before his death was evident when he wrote "Many were around me when I was born, but now I am going alone. I know not what I am and wherefrom came into the world. My years have gone wasteful. God has been in my heart yet my darkened eyes have not identified His Light.....Nothing brought into the world, but I carry away with me the burden of sins. I know not what punishment be in store for me to suffer. Though my trust is in the mercy and goodness of God, I deplore my sins I have committed, every wrong I have done; I came with nothing in the

world and now I go away with this big caravan of sins (Aurangzeb)".

One can see in these words a feeling of repentance and regret. A feeling of change of mind seems to have dawned on him. The change of mind is normally accompanied by sorrow and disgust. Self-reproach is painful, but the very pain is necessary proof that "self" is still intact. The repentant soul not only becomes aware of his sins and crimes but also his faith in the mercy of God is awakened.

Repentance includes confession – acknowledgment of our sinfulness before God. The most important trait of a sincere seeker of Truth is that he has the courage and humility to look straight into his failings and

frankly express his shortcomings. Humility gives strength to conquer them.

God affirms the ultimate victory of Truth over falsehood, freedom over suppression, and of fearlessness over terror and tyranny. Such a man is recognised in society by his compassion, goodness, virtues and in history by his service of humanity.

Such a man is distinguished by his unique character. He seeks neither praise nor gratitude.

He passes through the world in turmoil undisturbed by the destructive egoism of men of position and power. He unflinchingly continues to serve the cause of freedom and Truth. The vicissitudes of life neither deject nor trouble him.

Though the terrorists, extremists and perverted minds may succeed in their evil designs of creating terror among the hapless people and schism in different groups of political and religions, ultimately they die a death of a coward.

They always run from pillar

to post hiding and living a life of deprivation.

Out of ignorance of higher purpose of life, perverted minds become perpetrators of crimes against humanity. Sages say he who repents and turns from darkness to light is saved from the wrath of God's justice. Repentance is the first step on the road to recovery of a relationship with God.

Human life has a meaning and purpose. What purpose and meaning the perverted minds and terrorists achieve by killing innocent lives is beyond comprehension.

The moment one starts abandoning his ways of evil and sin, the light of God starts shining on him. Man must make a concentrated effort to turn his back on darkness and take refuge in His Grace and love, which is the light of life.

Earnestness is the path of immortality, thoughtlessness is the path of death. Yajurveda (30/3) says, "Omnipresent God! Please keep far from us all evils". ♦

Effective Listening

Prof. N. Kamaraju Pantulu*

and

Dr. N. Satyanarayana Raju**

Listening has been, is and will continue to be the primary communication used by people throughout the world. Here are some guidelines for what is to be done and what is not to be done for improving the effectiveness of listening.

1. Stop talking. You cannot listen while you are talking.
2. Put the talker at ease . This is often called a permissive environment.
3. Show the talker that you want to listen .
4. Remove distractions (do not doodle, tap or shuffle papers).
5. Empathise with the talker (try to put yourself in the talker's place so that you can see his or her point of view).
6. Allow plenty of time .Do not interrupt the talkers.
7. Go easy on argument and criticism .
8. Hold your temper (an angry person gets the wrong meaning from words).
9. Ask questions (this encourages the talker and show you are listening).
- 10.Listen patiently to what the other person has to say, even though you may believe it's wrong or irrelevant.
- 11.Try to understand the feeling the person is expressing and the intellectual content.
- 12.Restate the person's feeling briefly but accurately. Simply

* Formerly Professor and Dean, Faculty of Commerce,

Sri Venkateswara University, Tirupati

**Director and Treasurer, Bhartiya Vidya Bhavan, Tirupati Kendra.

encourage the other person to continue talking.

13. Allow time for discussion to continue without interruption.
14. Avoid direct questions and arguments about facts.
15. Listen to what is not said. Evade pertinent points or perhaps too ready agreement with common clichés.
16. When the other person does not touch on a point, you want to know, simply repeat his or her statement as a question.
17. If the other person appears genuinely to have your view point, be honest in your reply.
18. Focus on the context of the message.
19. Do not make judgements until all information is told.
20. Listen for total learning.
21. Reflect feelings. To reflect feelings, you should understand the other person's point of view.
22. Note all clues. One should remember that not all communication is verbal. Various clues, facial expressions, hesitations in speech and the inflection in

the voice show attitudes.

23. Do not act as a judge. Passing judgements and giving advice usually result in defensive behaviour.
24. Effective listening rests on the basic assumption that the listener undertakes the major responsibility for effective communication.
25. Stop talking. (This is the first and the last because all other principles of listening depend on this. Nature gives you two ears, but only one tongue which says that we should listen more than we talk.

Steil Law of Listening explains the formula of effective listening in a wonderful manner as follows : $L = (A \times W)^2$, where L stands for listening A for Ability and W for willingness. Without the necessary listening abilities, no amount of willingness to listen will result in effective listening. On the other hand, a person can possess the necessary skills and abilities, but not be willing. Without both these components, a person cannot be a successful listener. ♦

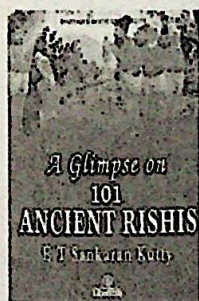
Bhavan's Books For the Fortnight

* A Glimpse on 101 Ancient Rishis	Rs. 75.00
* A Glimpse on Vedic Concepts	Rs. 120.00
* A Glimpse on Spiritual Personages of our Country	Rs. 85.00
* A Glimpse on Smriti	Rs. 110.00
* A Glimpse on Sruti	Rs. 85.00

Authored by
E. T. Sankaran Kutty

A Glimpse on 101 Ancient Rishis

OUR ancient Rishis, who are exceptional and extraordinary, are embodiments of the spiritual



heritage. These Rishis are associated with many anecdotes, dating back to thousands of years. This book, A

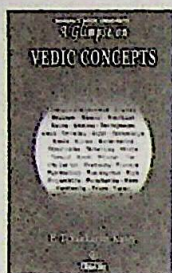
Glimpse on 101 Ancient Rishi is the author's debutante approach to demystify the legends of Indian mythology. Anecdotes featuring 101 Rishis and their contributions to humanity, will

let the reader experience a deep spiritual import. It would also give them an opportunity to understand and appreciate the scholastic accomplishments, the force of personality and the ethics of those exceptional Rishis.

In simple words, the book provides a clear-cut insight into the Indian mythology, of which, our youngsters are vaguely aware or probably unaware.

A Glimpse on Vedic Concepts

Everyone, everywhere desires to be happy in life, always and throughout the life. Without exception, all are desirous of reaching the abode of God at the



end of their lives.

A knowledge about what you are, who you are, what *Brahman* is, your relationship with 'Him', the

spiritual path you may opt to tread to reach 'Him', etc. elucidated in our vedic scriptures, have been meaningfully propounded with well reasoned conclusions using specific Sanskrit words to convey certain concepts clearly.

In this book, *A Glimpse on Vedic Concepts* an effort is made to deal with as many vedic concepts like *Brahman*, *Sat Chit Anand*, *Om Tat Sat*, *Atma*, *Prana*, *Sarira*, *Anthakarana*, *Avastha*, *Kosha*, *Sakthi*, *Karma*, *Gunna*, *Dharma*, *Maya*, *Bhakthi*, *Moksha*, *Japa*, *Yoga*, *Yajna*, *Runa*, *Mahavratas*, *Prayaschitta*, *Vairagya*, *Tyaga*, *Atmanevadana*, etc., more than 60 in all, and presented pronouncements from Vedas, Upanishads, Ithihasa, Puranas, etc. to back them up. This

concept has been presented in a lucid fashion with crisp quotations for a better grasp of the scriptures

A Glimpse on Spiritual Personages of our Country

India is the birth place of four out of eleven great religions of the world. 1. *Sanatana Dharma* or *Eternal Religion* 2. *Buddhism* (6th century B.C.) 3. *Jainism* (6th century B. C.) and 4. *Sikhism* (16th century A. D.). During the period of past two millennium,



India gave birth to many great spiritual souls. Their missions was to set right the ills of the society and to guide mankind towards God.

They accomplished their mission not by sword or deceit but through compassion and goodness and disappeared leaving their legacy behind for the future generation.

In this book, *A Glimpse on Spiritual Personages Of Our Country*, the author furnishes

biographical accounts of great spiritual masters who hailed from different parts of India but integrated the people by their holy thoughts and deeds. The book instills the values of our traditions, richness of our heritage, pride of our country leading to national integration.

A Glimpse on Smrithi and A Glimpse on Sruthi

In these book, the author presents excerpts from Puranas which contain values of Dharma, eternal truths and principles of high order. An endeavour to provide young readers of today a touch of the *smrithi* and *sruthi* scriptures in a capsule form has



been ventured. You will find these books handy for meeting our requirements and help to ascend to the highest rugs of understanding the spiritual realms.



After graduation in commerce from the University of Madras, Shri E. T. Sankaran Kutty (born 1937), joined Indian Overseas Bank, Chennai as an officer and retired as



Assistant General Manager in 1997 after more than three decades of tireless service. To fulfil his spiritual quest and thirst, he started writing after his retirement

For Copies, Please Contact:

Publication Division

Bharatiya Vidya Bhavan,

Kulapati Dr. K. M. Munshi Marg,

Chowpatty, Mumbai - 400 007

Phone: 022-2363 1261/2363 4462, Fax: 022-2363 0058

E-mail: brbhavan@bom7.vsnl.net.in (or)

edpvsankarankutty@vsnl.net,

Website: www.bhavans.info

WITH BEST COMPLIMENTS

from



ESSAR STEEL LIMITED

Near Flyover, Scindia Road,
Visakhapatnam - 530 004,
ANDHRA PRADESH (INDIA)
Ph. No. 0891 - 2559901



Readers Write



Vidura – Kalaam's Hero

Sir,- In his informative article, 'India's Presidents and their times,' (Bhavan's Journal: August 31, 2006), Shri T. D. Jagadesan writes that in today's age of science and technology, a scientist presides over the destiny of Bharat. And every Indian knows that Dr. Kalaam rose to the highest position purely on his merits .

The saga of success, from Rameswaram to the Rashtrapati Bhavan, is unique in many ways. The scholar-scientist is a man of strong principles and convictions.

Dr. Kalaam's hero of Mahabharata is Vidura, who showed grit against the wrong doings of authority, and had the courage to differ, when every one

else chose to surrender before the tyranny of 'Adharma'.

Dr. Kalaam wants India to be a powerful nation, an economic, industrial and technological super-power.

His vision of India- 2020 is, India to be a full fledged member of G-9 (at present G-8). According to Shri Jagadesan's article, only Dr. Rajendra Prasad adorned the Rashtrapati Bhavan for two consecutive terms. Will Dr. Kalaam gets a second term?

—R. K. Malhotra
New Delhi

The Other Legacy

Sir,-The author of the article, "Our British Inheritance" (BJ: Aug.31, 2006), has omitted the following legacies of British Rule.

The education system they introduced was meant to create clerks only.

They have so impoverished our country, that our youth had to migrate to USA and enrich that country.

The corrupt Babudom in every aspect of our life is their legacy. So is the death of our rural handicrafts and cottage industries.

Shiploads of our wealth to England for their industries, contamination of our rich culture and traditions: new breed of Anglo Indians.

They dragged our peace loving nation into two world wars, wherein our youth were massacred; they created two nations by putting Hindus against Muslims.

The present state of British Ruled Colonies is ample proof of their benevolent rule.

*-K. P. Sarthy
Kapra*

Failures Galore

Sir,-This refers to the article, "Persistent Failures" (BJ: August

15, 2006). Failures in our system are numerous. Democracies work in slow speed because of pulls and pushes from all sides. However, our democracy doesn't move at all. We are proud to point out development in cities, but hide the fact that half of our population lives in slum and squalor.

Most of our politicians, with rare exceptions, are corrupt. Their only aim is to make money while in office. They are least bothered about the welfare of ordinary citizens.

Recently they have voted themselves for a pay hike ignoring thousand of people who die of starvation and malnutrition. Most of them have come to power because of their muscle and money power.

They are supported by corporate houses and their main responsibility is to get tax and other benefits from government agencies for their corporate benefactors.

Quota in higher educational institution without strong basic qualifications is dangerous. This

would deprive OBCs the chance to compete with others on an equal footing.

They will be ridiculed by their upper class colleagues which would lead them to suffer from complexes.

Corruption is the main cause for our political infirmity. As long as criminals and corrupt elements with equally corrupt government officials dominate the scene, no measure will ensure justice to the downtrodden. What we need to do is to weed out these corrupt elements from public life.

Unless this is done even after hundred of years we will remain a developing nation rather than a developed one.

—Mrs. Visalam Narasimhan
Mumbai

Education Sans Character

Sir,—The pious and holy place of Lord Shiva (Mahakal) glorifying its significance since time immemorial and imponderable, the learning center of Lord Krishna and Sudama, Sandipan, the well-

known place of judgment seat of Vikramaditya known for justice and righteousness have been placed under the purview of lawlessness and anarchism on account of students election.

Till a few years ago, office-bearers of students unions in colleges used to be nominated by principals on merit based on marks obtained in examinations.

The nominated office-bearers never disturbed the campus peace and never obstructed academic activities. There were no strikes, no unruly agitation. It is pertinent to note all academicians and principals opposed this election under pretext it would lead to violent clashes amongst student groups.

But our purblind political leaders finally decided to abolish nomination system and favoured election. This unwise decision has proved to be a disaster for Prof. Sabharwal.

Now students' union elections are training centers promoting mobocracy and

goondaism. The wave of anarchism and lawlessness has already deluged most of the learning centers of our country. It would be good if Bhavan's Journal were to invite views of readers, academicians, scholars, principals and even from vice-chancellors of Universities regarding this core issue. This type of survey of collecting views from outsiders would provide good feedback for the learning institutions.

—N. S. Trivedi
Ratlam.

Remarkable!

Sir, -I find the editorial quality of the journal is truly amazing. The contents maintain high quality standards and are of interest to a wide range of audience. My congratulations to the editorial team for this remarkable feat!

—B. Mohan Kumar
Thrissur.

Appeal

Mr Ravikumar, aged 30 years has unfortunately become totally blind due to congenital glaucoma and, is consequently suffering from mental disorder. He has been admitted to manasvardhan-A centre for De-addiction, Rehabilitation and Mental Health, 5/78, Pimpale Nilakh, doctor's colony, Near jagtap Dairy, Pune-411027. (phone 9520-27273260) looking after such people to train them to become self sufficient and support, on a charge of Rs 8000 per month which includes indoor treatment and medicines. His aged father, Mr P S Narayan, 71, is still working in Mumbai and has a salary of Rs 3000 per month. This is insufficient to feed his family. Kind hearted persons are requested to donate by A/C payee cheques /DD drawn in favour of Mansawardhan and send to the above address. Or to Mr P S Narayan, c/o Mrs Jyoti Narayan, A-7, Kanishka Society, Opp. Mamta Hospital, MIDC Residence Zone, Dombivili(East), Mumbai 421203.



chetana

Booker Prize winner: Kiran Desai
The Inheritance of Loss

KIRAN is the fourth child of well known author Anita Desai. A fun loving and social person, Kiran makes and keeps friendships all her life. Though the Booker eluded her mother, Kiran became the youngest woman to ever win the Man Booker prize.

Her book, 'The Inheritance of Loss,' was written in Kalimpong where she

stayed with her aunt, her mother's sister, for a brief period in the nineties. It took her seven years to complete the book. This is her second book.



Kiran was born on September 3, 1971 in Chandigarh and studied in India, the UK and USA. It reflects in her writing which offers a very sharp view of globalisation, multi culturalism, economic disparity and the

immigrant dilemma over identity.

'The inheritance of loss' is a book of very broken people, full of fears and gaps. It is the story of an old judge into whose life his grand daughter comes and transforms it.

Kiran manages to 'unpick a seam of despair' and other emotions in the hearts of her characters.

Kiran lives in Brooklyn, New York. Before the awards night Kiran attended a press conference with the other nominees and then she went for a four hour dinner event with publishers, agents and judges.

For the awards night her mother wanted her to wear a saree but she felt she could not manage it. The announcement of the name of the winner was made at 10.30 p.m and Kiran was smiling, cool and confident, not at all nervous as she went to accept it. She had not even prepared a speech. After the award was won there were celebrations throughout the night and a week long round of parties, dinners and events.

Though she met her mother often while writing the book, Anita Desai read it only after it was complete. 'She had faith in me,' says Kiran, 'She also told me that the life of a writer is hard. One has to slog a lot.'

Kiran's parents separated when she was a teenager but she is in close contact with her retired business executive father, Ashwin Desai.

While writing this book, Kiran lived the life of a nomad moving from place to place, switching apartments and moving from country to country. She admits that she can fit into two suitcases all her things and hence can travel at short notice.

The Booker prize carries 93,000 dollars but a hefty chunk will go towards taxes.

Her plans include visits to India to promote her book. She wants to return to writing and has no plans of getting married or taking up a regular job right now.

'The Inheritance of Loss' has been published by Penguin and is marked at Rs 495/.

Should we Change our views on Food?

A delicious meal or a special spread is hard to resist. One of the joys of living is enjoying a well cooked meal or a tempting sweet. Our lives seem to be revolving around planning menus, shopping for the ingredients, cooking various dishes or clearing the table after a meal! So much so, we are left with very little time for intellectual or other pursuits. Food is indeed very important but should never become an obsession. Excess food does more harm than good. Not only does it lead to a whole plethora of health problems like obesity and diabetes, it dulls the mind. The razor sharp intellect of our forefathers and rishis and their intellectual capacities could be linked to the simple eating lifestyles that was the prevalent in the past amongst them. There is a saying in Tamil which says 'Anything in excess even if it is *amrith* from heaven is bad'.

Moderation is the key word particularly with regard to food.

Subbulakshmi, by e-mail

We give undue importance to feast in all our social, religious and family festivals and functions. The parents immediately consult a doctor when their child refuses to take food even once in a blue moon. We began to give solid food items to a child early, even though upto six months, no solid food other than mother's milk is needed for a child.

Cookery lessons is a regular feature in all our magazines and weeklies which contain only recipes containing ghee, sugar, milk, eggs and meat. We believe that if children are not provided with food items containing fat, when they are grown up they may be physically and intellectually weak. Actually the fat consumed by them is deposited in their waist and the cholesterol level will rise up which later adversely

affect the normal functioning of the heart itself. Hence it is high time that we should not only change our views on food but we should change our eating habits and programmes immediately.

—*K Gopikuttan,*
Thrissur

It is said that if one does *bhajan* and *bhojan* one remains healthy. All types of food are not the same nor are each of the prayers accurate. Some foods are healthy, others delicious, and some bad for health.

Some food only fill the stomach, others give only useless calories. One has to balance what one eats. Fresh vegetables and fruits are the best type of food.

—*B K B Mohapatra,*
Bhubaneshwar

I feel that there is no need for us to change our views on food. We enjoy unity in diversity even in food habits. Each region has its own food habits which may be due to climatic basis or availability of food crops.

One should eat food just sufficient, healthy food, seasonally available food and only eat when one is truly hungry.

—*A K Bhagyalakshmi,*
Mysore

Animals eat only when they are hungry and never over eat. This is the prerogative of human beings who continue eating even after they are full, irrespective of consequences.

We have substituted raw food with well cooked ones. Culinary tastes are the dominating factors for eating all the time. Diet restrictions are left to the sick and the depraved ones. Our mindset needs to be changed.

—*Dr Radhanath Behera,*
Koraput, Orissa.

Overindulgence in food leads to indigestion and other problems. Upavasa, once in a while is necessary to give rest to our stomachs and to get control over our stomachs.

—*K. Jayantha Kumar,*
Hyderabad

Epic Translation

THE first complete translation of the Mahabharata from Sanskrit into English was undertaken by Kisari Mohan Ganguli and published by Pratap Chandra Roy of Calcutta in a series of volumes from 1883 to 1896. The Mahabharata is seven times longer than Homer's Iliad and Odyssey combined. Translating it was not at all an easy task. Many translators before Ganguli had attempted the feat and given up in despair. Ganguli too was not confident of being able to

complete the translation in his lifetime and he requested the publisher not to name him as the translator until the last volume was released. So it was only when the last book in the series was published that the world came to know who the translator was.

His achievement did not go unnoticed by the British rulers of India. Ganguli was given a literary pension for life, the first time an Indian writer had been so honoured.



OPENHOUSE-22

India is a land which has unity in diversity. People from different states, settle down, meet different people, learn their languages and integrate with them. Send us your personal stories where this unity in diversity comes to the fore.

Long live India's Unity in Diversity

Please send your views neatly typed or handwritten in about a hundred words to: Open House-22,

Chetana, Bhavan's Journal,
Bharatiya Vidya Bhavan, K. M. Munshi Marg,
Chowpatty, Mumbai—400 007.

E-mail: brbhavan@bom7.vsnl.net.in

All readers are welcome to express their views.



Nandana

HALLOWEEN

TRICK OR TREAT?

EVERY year on October 31, children and some adults dress up for the popular festival of Halloween. This is celebrated not only in the US but has now found favour in several countries all over the world.

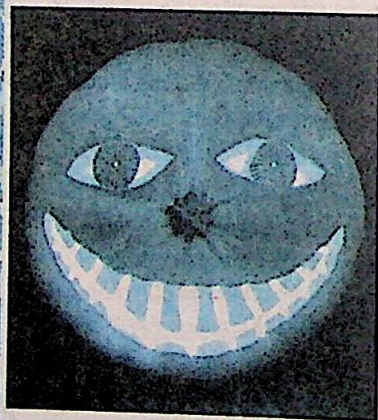
Huge pumpkins are carved into lanterns with funny or spooky faces which are



decorated and a candle placed in them. People leave the decorated pumpkin called Jack-o'-Lanterns on their doorsteps to ward off evil witches and spirits.

This festival originated in Ireland as a pagan fire ritual which signified the end of summer and beginning of winter.

Children paint faces or wear masks and go from house to house collecting sweets in exchange for tricks. They ask,



'Trick or seet?' and the people give them sweets to pacify them.

Though the Irish are said to have started this festival, experts in Germany say that Halloween was invented by witches in the Black forest of Germany. Small towns of Hausach and Gutach near Freiberg, deep in the Balck Forest of South west Germany are said to have started this.

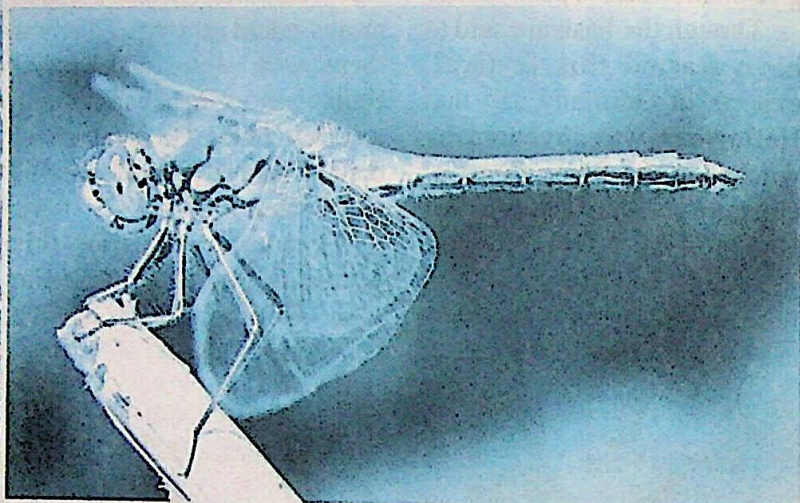
They called Ruebengeisterschnitzen which means 'gourd carving'. This year there were camps and special Halloween workshops and fairs to teach young Germans about the real festival tat they claim is part of their tradition.

Germans are using this festival to attract tourists and to take Germany out of the economic problems. ■



Halloween parade in Tokyo

FEARED BY MOSQUITOES



ONE of our natural allies in our war against disease-propagating mosquitoes is the dragonfly. Dragonflies eat the larvae of mosquitoes, and the mosquitoes themselves, besides other small pestilential insects like flies and midges.

Japan was the first country to establish a Dragonfly Nature Reserve, perhaps because the insect has an important place in Japanese culture. According to legend, when the first Japanese emperor, Jimmu Tenno, climbed

the highest mountain in the land and looked down on his country it seemed to him that it resembled a dragonfly. For a while the country was called Akitsushima, the land of the dragonfly.

We have over 500 species of dragonflies in India. Though they look like miniature dragons with their big eyes and long tails, dragonflies are harmless to humans. If grasped by their abdomen they will bite in their attempt to escape but the bite is of no consequence. ■

SMILING WOMAN

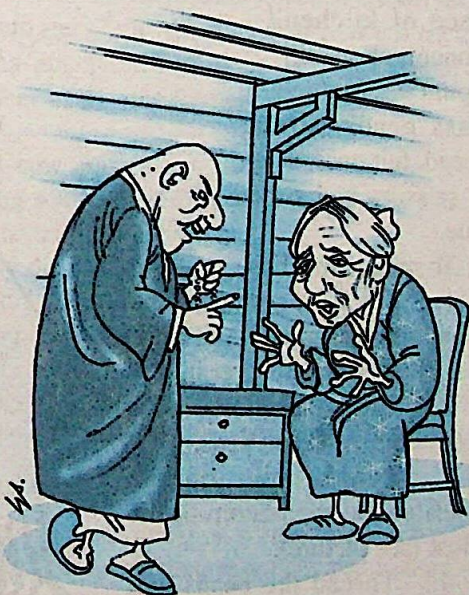
You have the power to change yourself as this story set in medieval China shows!

THERE was an old woman who was always in tears. One day a monk asked her why she was always so sad.

"It's like this," said the woman. "One of my daughters is married to an umbrella seller while the other is married to a noodle maker. If it's sunny I feel sorry for the daughter who is married to the umbrella seller because I know her husband will not sell any umbrellas that day. If it's cloudy and looks like it's going to rain I feel sorry for my other daughter. Noodles have to be dried in the sun and if it's raining I know her husband won't have any noodles to sell the next day. In these parts it's nearly always either cloudy or sunny.

That is why I'm always so sad. You will agree with me that it's not at all possible for me to be happy in the circumstances!"

"As a matter of fact you are one of the fortunate few who are ideally placed to be happy at all times," said the monk. "The next time it's raining do not think of your daughter who is married to



the noodle maker. Think only of your daughter who is married to the umbrella seller. Imagine his joy. Imagine your daughter's joy. Take delight in their happiness. If it's sunny think only of the daughter who is married to the noodle maker. Imagine her husband's joy at being able to

make so many noodles: Imagine your daughter's joy. Take delight in their happiness."

The woman did as the monk advised, and from then on nobody ever saw her with a sad face. She was always smiling. She became known as the 'Smiling Woman'. ■

DO IT YOURSELF

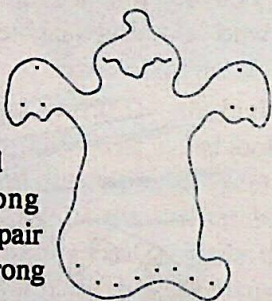
THE FRIENDLY GHOST

Things required:

A rectangular piece of kitchen sponge, cotton roll, a punch, coloured glass beads, strong thread, felt pens, a pair of scissors and strong glue.

To make the Ghost:

1. Trace the picture of the ghost onto the sponge and cut it out. Stick cotton all over it.
2. Draw the ghost's eyes and mouth with felt pens.
3. Punch holes on the hands and at the bottom of the ghost (see picture).
4. Thread the beads and



make 12 bead chains in all.

5. Pass one end of a chain through a punched hole and knot it up. Similarly fix the other beaded chains wherever you have punched holes; only leave those at the top of each arm free for inserting thread to hang your friendly ghost on a nail in your room. ■



DID YOU KNOW?

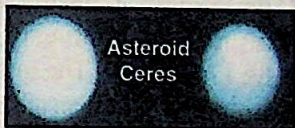
CERES WAS ONCE A PLANET!

PLUTO is not the only heavenly body to be first called a planet and then have its status changed. When Ceres was discovered in 1801, it was considered to be a planet.

It remained on the list of planets in astronomical charts for almost half a century. Then more

such rocky worlds were discovered and astronomers realized that Ceres was not a planet but a giant member of a

family of rocks orbiting the Sun in a belt between Mars and Jupiter. The British astronomer, William Herschel coined the term 'asteroid' (meaning star-like) for these bodies.



Ceres, however, is the largest of the asteroids with a diameter of almost 950 kilometres. It

has recently been re-classified as a 'dwarf planet', which means it is now in the same league as the former planet Pluto. ■

EUREKA



1. A cow going north turns round so that it is now facing south. If it then turns to the east which way will its tail be pointing?

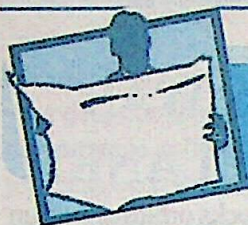
2. Why didn't the ambitious scientist have a bell on his door?

3. Would your dad's sister's only sister-in-law be a close relation to you or a distant one?

4. You're a big game hunter and you get a message saying that a blue elephant is on the rampage and has to be shot. What would you do?

Answer: _____

1. Downwards! 2. He wanted the no-bell (Nobel) prize 3. Close. She would be your mother. 4. Nothing. Blue elephants don't exist.



Bhavan's News

Sydney Centre

Inauguration

On its fourth anniversary on 30 August, 2006, Bhavan's Institute of Arts and Culture and Bhavan's Gandhi Institute of Computer Education and Information Technology at Abattoir Heritage Building B,

Olympic Park in Sydney were formally inaugurated by the Consul General of India, Hon Sujan Chinoy, Hon Julie Owens, Federal MP for Parramatta with a prayer and the traditional lighting of the lamp.

The institute offers courses in Indian classical dance and music. Classes in Tabla, Sitar and



Inauguration by the Consul General of India, Hon Sujan Chinoy, Hon Julie Owens, Federal MP for Parramatta

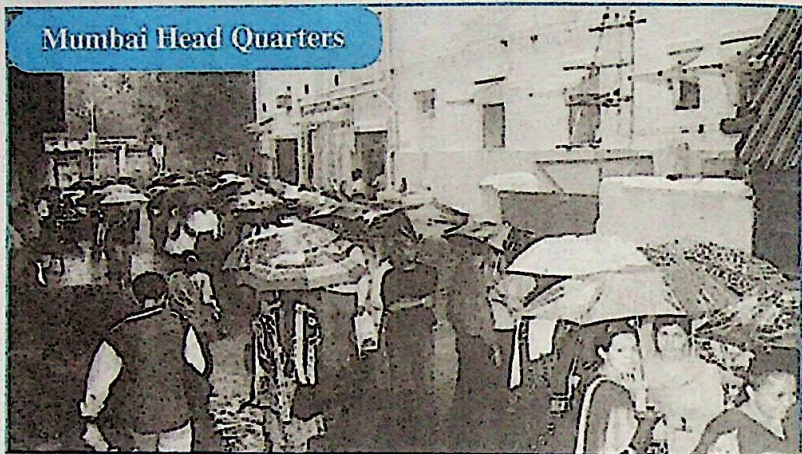


The traditional lamp is lit

Kathak are already functioning. Bhavan Australia soon proposes to add courses in Bharatnatayam, Veena, Hindi and other related subjects. Ms. Cathnerine Knox, Director of the Bhavan Australia, welcomed the chief guests and the gathering. Sujan Chinoy and Julie Owens congratulated the Bhavan on this initiative, the untiring work of President Mr. Gambhir Watts. Mr. Watts stressed the Bhavan's commitment in promoting Bhavan's ideal that the "World is One Family" and its motto "Let noble thoughts come to us from every side".

Mr. Nick Hubble, Executive Director of Sydney Olympic Park Authority, said that the opening of the Bhavan was in line with the activities being planned for the Olympic Park Site. A Book 'Gita- The Song Extraordinary' printed and published by the Bhavan in India, written by Dr Damodar Thakur was launched by Sujan Chinoy and Julie Owens. Professor Thakur, a renowned literary and linguist, addressed the gathering and said a few words about his book. Dr Som Majumdar, Vice President of Bhavan Australia, proposed a vote of thanks.

Mumbai Head Quarters



Bhavan's Gandhi Institute of Computer Education & Information Technology at Chowpatty. The long line of students standing in queue to seek admission to IBM sponsored Accounts Assistant Course in pouring rain on 10th July 2006 speaks for the popularity of the courses run by the Bhavan's Gandhi Institute of Computer Education & Information Technology in Mumbai.

Nagpur Kendra

Bhavan's Proud Schools

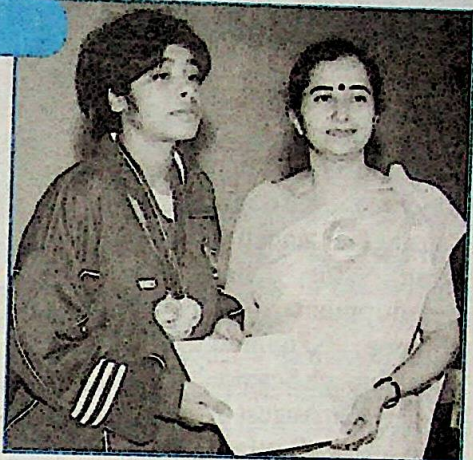
Bhavan's Bhagawandas Purohit Vidya Mandir has reason to feel proud. its two branches at Civil Lines and Shrikrishna Nagar, have found their way to the top four places among Bhavan's schools. Secondly, its third branch at Ashti has made headway in its very first year, to join its peers to become one of the top schools in the country.

Principals A. Shastri and V. Paranjape of the Civil Lines and Shrikrishna Nagar respectively agree that this success of the famed Vidya Mandir is entirely due to the consultative, proactive and supportive help from Sri Banwarilal Purohit, Chairman of the Kendra and a trustee of the school and the supporting role played by Directors, T. G. L. Iyer and Mahadeo Shastri and Dr. M. A. Chansarkar, Chairman of the Centre in general.

Tripura Kendra

Agrata bags Medals

Kumari Agrata Mukherjee of class IX-B bagged three Gold and one silver medals respectively in 100 metres and 50 metres back stroke, 200 meters individual medley, 50 metres butterfly, in the swimming competition held between August 30 and September 6 in Gaziabad.



Kumari Agrata Mukherjee of IX-B, B.J.V.M. receiving certificates and medals from Shrimati Sashi Bannerjee the host principal of Utlam School, Gaziabad in CBSE East Zone Swimming meet.

Three programmes

Bhavan's Vidyamandir conducted three programmes, one on July 15 and the other two on August 11-12 and August 19.

Retired Vice-Principal of M.B.B. College, Professor Saroj Choudhury delivered a lecture on "How to communicate effectively in English" on July 15, in which not only teachers from the Bhavan's school but also from other Tripura schools participated.

On August 11-12, **Shri Sushanta Paul**, Assistant Teacher of the Vidyamandir took part, in the CBSE orientation programme on Mathematics lab and on August 19, there was a panel discussion on class room management in which former Director of School Education **Ranjit Kumar Debnath** and **Tripuraswari Vidya Mandir Principal Shrimati Niba Debarma** took part.

Kolkata Kendra

Breakthrough Science

Bharatiya Vidya Bhavan, Kolkata Kendra, has started a wing for the development of science, named Breakthrough Science Society. On August 6, Shri Gautam

Dasgupta, Secretary, Greek Club, delivered a lecture on Evolution of Scripts Numerals (Part II) Six



from (L to R) Sri K. V. Gopalkrishnan, Director, Dr. (Smt.) Anindita Chatterjee, Principal, Smt. Madhuparna Paul, Vice Principal and Md. Sadik Hasan Siraji, Assistant Teacher.

experiments were carried out by 12 students who showed great enthusiasm for the event.

Another programme was held on August 15, at the Salt Lake Stadium, where Shri K. V. Gopalkrishnan, Director of the Kendra, released the first bulletin, Sputnik, brought out by the Breakthrough Science Society, which is the first of its kind to be introduced in Kolkata.



Shri K. V. Gopalakrishnan, Director of Bhavan's Kolkatta Kendra planting treess

Workshop held

The Telegraph Editor, Shri Uttam Sengupta, Press Club President, Shri Sudeb Roy Chowdhury, and Business Standard Resident Editor, Shri Pradeep Gooptu, participated in the workshop, "Mass Media Today: Opportunities and Challenges" organised by the Bhavan's Asutosh College of Communication and

Management, Bowanipore, at JPC Auditorium, Kolkata on September 3.

The lively discussions between students and panelists were moderated by Shri Subir Ghosh, senior faculty member for the first session, UNI's Shri Arindam Basu, in the second session and Shri Sunit Chakraborty, senior faculty member, for the third session.

Amritsar Kendra

Drawing and Painting Competition

The Bhavan's SL Public School, Amritsar, organised a drawing and painting competition on 14th August 2006. More than 12 CBSE schools participated in it.

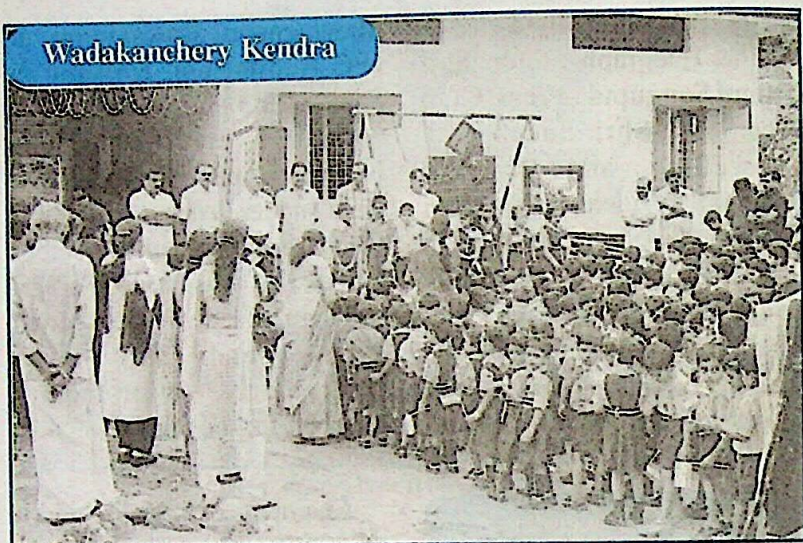
The competition had five groups from 1st to 6th standard. More than 250 students presented different views on the canvas and beautified them with their fancy.

Chairman, Avinash Mohindru gave away the prizes to the winners and applauded their talent.

While Shagun of Manav Public School bagged first prize in first group, Sanchi Mehra of DAV International got first prize in second group, Karan Bhullar of Ajanta Public School won first prize in third group, Dolly of DAV International bagged first prize in fourth group and Tarun of Army School got first prize in 5th group.



Wadakanchery Kendra



Students of the Bhavan's S. Ramakrishnan Memorial Public School, Wadakanchery, celebrating the Independence Day.

Independence Day

The Kendra Chariman, Shri G. Sivaswamy, unfurling the national flag at the Bhavan's Ramakrishnan Memorial Public School at Wadakanchery on August 15, called on the students to learn well, respect their teachers and parents and love India.

Ajeet Prasath Jain visits S.R.M.Public School

Shri Ajeet Prasath Jain, Principal of Bharatiya Vidya

Bhavan's Rajaji Vidyashram, Chennai, and a recipient of National Award for Teachers in 2005, visited the Bhavan's S. Ramakrishnan Memorial Public School at Akamala in Wadakanchery on 24th September and had an interaction with teachers.

He also rendered valuable advice to the Wadakanchery Kendra in regard to the matters connected with affiliation of the school with the CBSE.



He was honoured with 'Ponnadai' by the Kendra Chairman Shri G. Sivaswamy.

Samootha Bommakkolu Attracts Children

In connection with the Navaratri celebrations, the KG students of the Bharatiya Vidya Bhavan's S. Ramakrishnan Memorial Public School visited the 'Samootha Bommakkol' dance etc. organised by the Kerala Brahmana Sabha, Wadakanchery. Sweets were distributed to them.

LIC to donate 5 lakhs for Bhavan School Project Report

The Life Insurance Corporation of India has in principle agreed to contribute a sum of Rs. 5 lakhs for the Bharatiya Vidya Bhavan's S. Ramakrishnan Memorial Public School Project at Akamala in Wadakanchery on certain terms and conditions which are to be finalised.

A team of LIC officers headed by Shri Anilkumar, Senior Divisional Manager, Ernakulam, had visited the school in August this year on a proposal for grant-in-aid submitted by the Wadakanchery Kendra.

Coimbatore Kendra

Discourse by Vidwan Velukkudi Krishnan

The local Kendra of the Bhavan in Coimbatore had organised a discourse by Vidwan Velukkudi Krishnan, well-known scholar in Vaishnava Philosophy and son of Velukkudi Varadachariar, a veteran in Vaishnava philosophy and literature.

The weeklong discourse commenced from July 29, 2006. While the morning discourses covered Bhagavatam, the Alvars, authors of Nalayira Prabandam, the hall in the

evening was filled to capacity and more than 450 persons were present on all the seven days.

In the mornings, Shri Krishnan held classes for 200 people on the greatness of Tiruvasiriam, a classic by Saint Nammalwar.

Shri B. K. Krishnaraj Vanavarayar, Chairman, welcomed the

gathering on the inaugural day. Shri V. Jegannathan a leading industrialist, inaugurated the discourse. A book titled, "Sree Maha Bhagavatam Message to Mankind" authored by Swami Ramakrishna Bhahmananda, was released on the occasion.

Agartala Kendra

Principal Honoured

The Government of Tripura felicitated Dr. K. G. Dighal, Principal of the Bhavan's Tripura College of Teacher Education, for his services in the field of education.

At a function to mark the 45th Teachers' Day on Sept. 5, the Governor presented Dr. Dighal with a certificate of honour. Among others present on the occasion, the Education Minister praised the college for its services.



Jaipur Kendra

Kudos to Squash Ace

Surbhi Mishra of Bhavan's Vidyashram in Jaipur has done her alma mater proud by winning a gold medal in SAF Games in Colombo recently for squash.

In a rare gesture, Sports Minister Yunus Khan went to the house of Surbhi Misra and

congratulated her for her feat. He said Surbhi's achievement had made Rajasthan proud.

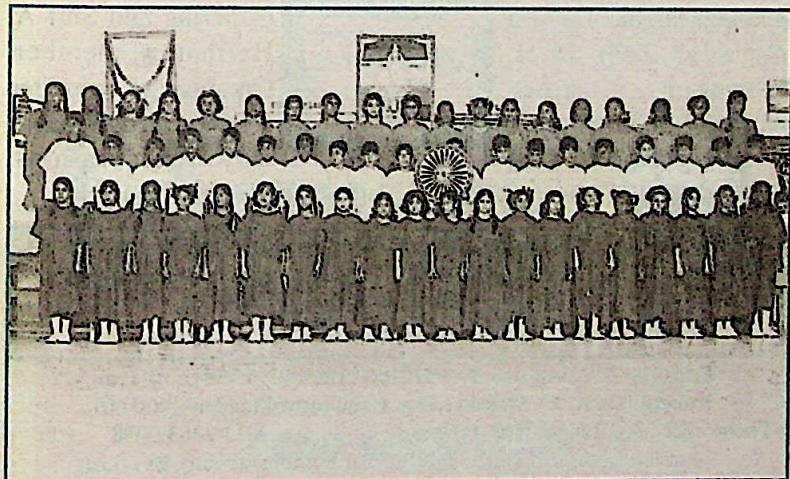
The Minister said the State government would announce a special financial package for Surbhi and organise a function to honour her achievement.

Chief Minister Vasundhara Raje wished her all success and return with gold medal.

Hyderabad Kendra

Students of the Bhavan's Public School, Jubilee Hills, Hyderabad, who took part in the

Independence day celebration on August 15, 2006. hoisting of national flag and singing of patriotic songs marked the occasion.



Independence day celebrated

Coimbatore Kendra



Dr. K. Rangaswamy delivering his lecture.

a dictum of Saint Arunagiriar in Thiruppugazh.

Guru Raghavan's disciples performed the Thiruppugazh Bhajan which made audience experience the value of silence for one and half hours.

Saint Arunagirinathar Day
The Kendra celebrated Saint Arunagirinathar Day on August 15, 2006. Dr. K. Rangasamy, a learned professor of Tamil, gave a thought-provoking discourse on '*Summa Sollara*',

Prof. R. Iruasu Pillai, Director, Dept. of Human Excellence of the Kendra welcomed the gathering and Shri A. Hariharan, member, Organising Committee for the Arunagirinathar Day Celebrations, proposed a vote of thanks.



Published by P. V. Sankarankutty, Deputy Registrar (Publications), for Bharatiya Vidya Bhavan, printed by R. Ravi at Multivista Global Limited, 287, Velachery Main Road, Chennai - 600 042.

Editor: V. N. Narayanan, Managing Editor: J. H. Dave.

Editorial & Administrative Office : Bharatiya Vidya Bhavan,
Kulapati Dr. K. M. Munshi Marg, Chowpatty, Mumbai-400 007.
Phone: 022-2363 1261 / 2363 4462 Fax: 022-2363 0058
E-mail: brbhavan@bom7.vsnl.net.in or pvsankarankutty@vsnl.net
website : www. bhavans.info

Is everything you are offering God pure enough?

You present only fresh flowers and untouched prashad to God. Then why light agarbattis smelt by others? Presenting Mangal Deep Agarbattis, from ITC. In a revolutionary "Fragrance Locked" pack that ensures the purity of your prayer is complete, by sealing in the fragrance till you open it.



Complete the purity of your prayer

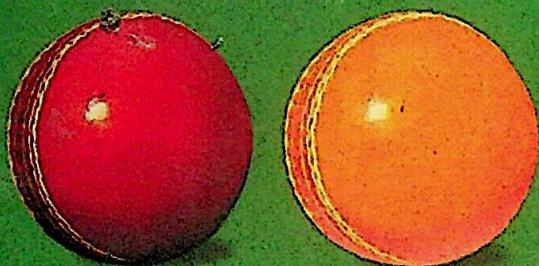
Mangal Deep is also available in

3-in-1

Bouquet

Madhur

A quality product marketed by ITC Ltd.



DOUBLE BENEFIT BONANZA

Baroda Tax Savings Term Deposit Account

Earn High Interest & Save on Tax

- Tax benefit u/s 80C of Income Tax Act
- Interest - 8% p.a
- Additional interest - 0.5% p.a. for Senior Citizens
- Minimum Deposit - Rs. 100 or multiples thereof
- Maximum Deposit - Rs. 1,00,000
- Deposit period - 5 to 10 years

Call National Toll Free No.: 1-800-22-4447 (MTNL-BSNL)
or visit any Bank of Baroda branch

Conditions apply.



बैंक ऑफ बड़ौदा
Bank of Baroda

India's International Bank

www.bankofbaroda.com

28+ million customers | 2700+ branches in 22 countries | 700+ ATMs | 500+ CBS branches | 510 branches (8am to 8pm)